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ISTORY

OF THE

EVANGELICAL LUTHERAN

SYNOD OF MIAMI

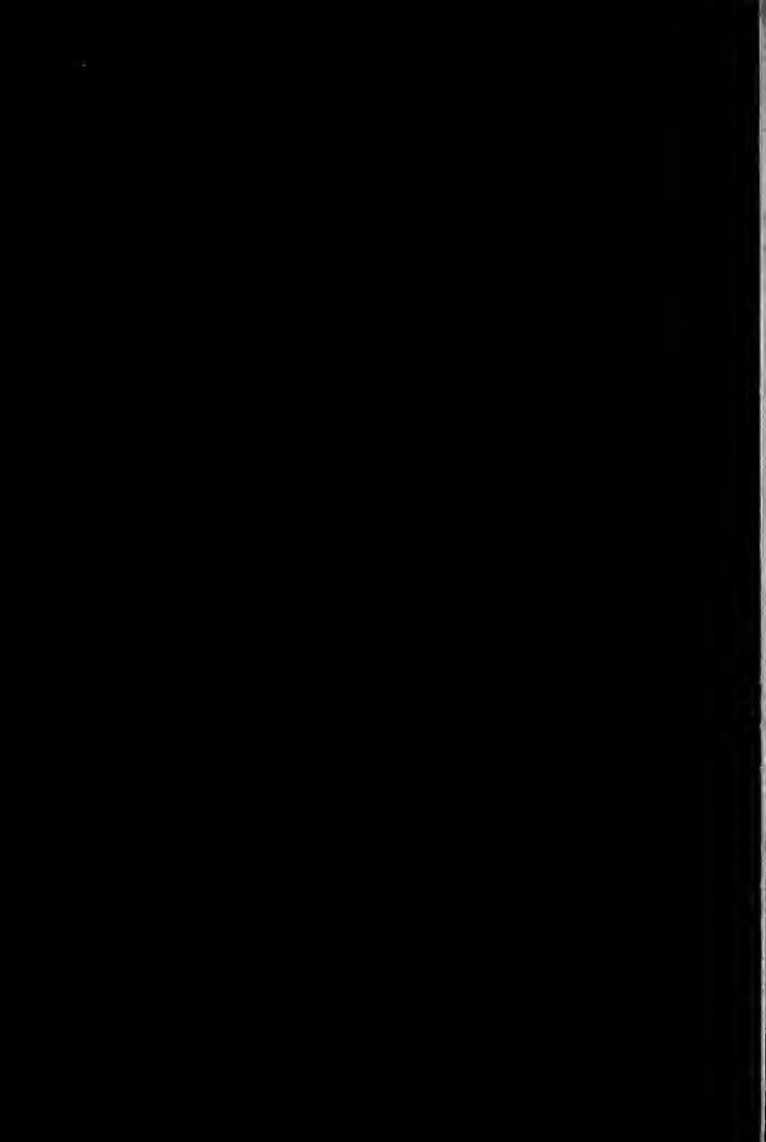
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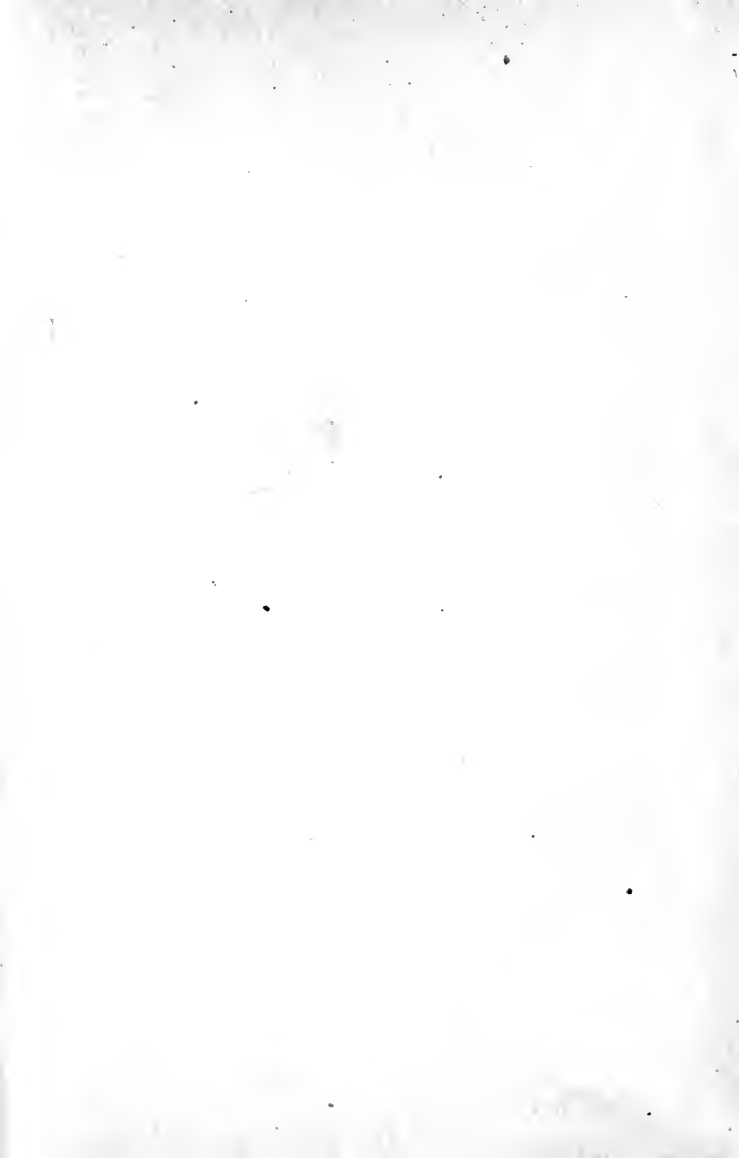
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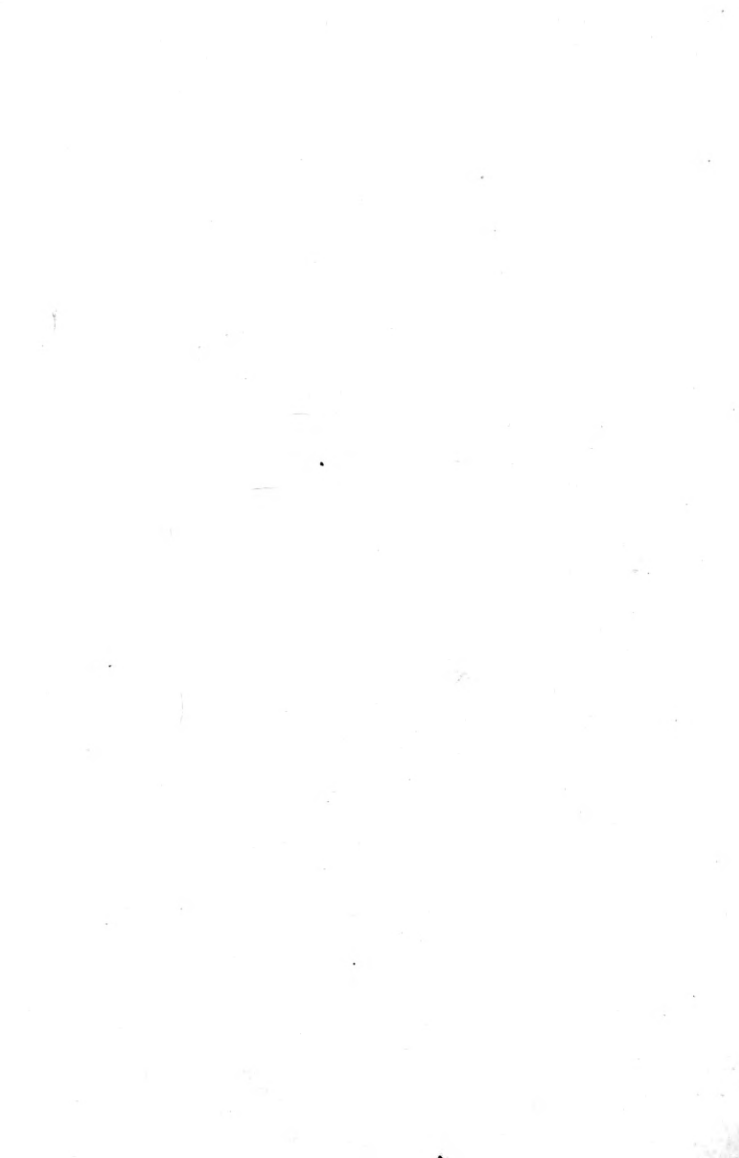


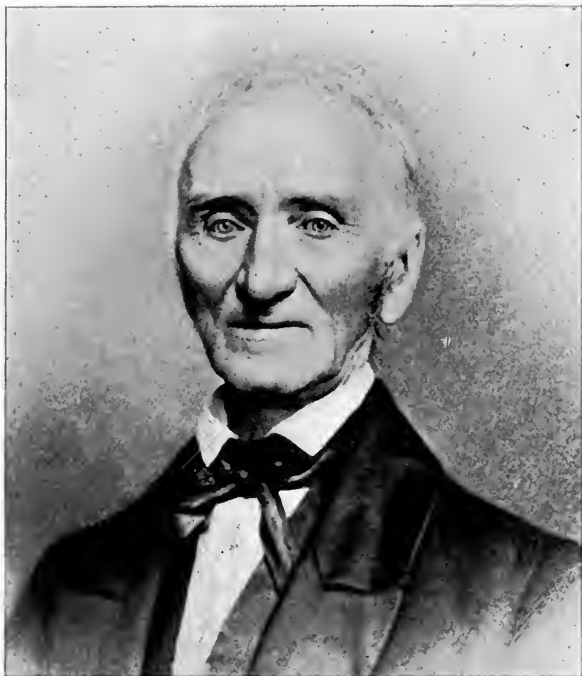
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REV. ABRAHAM RECK.

Born January 2, 1791. Died May 18, 1869.

S. E. Greenawalt.
HISTORY

OF THE

EVANGELICAL LUTHERAN

SYNOD OF MIAMI.

PUBLISHED BY THE SYNOD.

PHILADELPHIA:
LUTHERAN PUBLICATION SOCIETY.

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone
—*Ephesians* ii. 20.

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PREFACE.

MANY things of interest are omitted in this history because the Miami Synod instructed me not to exceed one hundred and seventy-five pages. Out of the large amount of material I may have selected some things that other persons would have omitted, but what I have chosen to use is according to my best judgment.

There is much of very great interest connected with the Sunday-school Association, the Young People's Societies, the Women's Societies, and Wittenberg College, but these all have special organizations and their own history, consequently the notice of them is very brief.

Some of the readers may suppose that the antagonism between the Ohio and Miami Synods ought to be omitted at this time, when our Lutheran household is coming to better understanding of each other's true convictions and purposes ; but the history would be very imperfect without some account of the relations of these Synods to each other, as they operated on the same territory. And the facts as they existed in the past when compared with the present more

fair and fraternal relations, will be encouraging to all who desire the best things for our Lutheran Zion.

I wish to acknowledge the assistance given me by pastors and others in obtaining facts of history, especially the information given me by Dr. A. J. Weddell, of Norristown, Pa.

A somewhat completed history of the individual congregations would be intensely interesting. Besides what is in this book, I have sent to the Historical Society much valuable matter from all the congregations, except a very few from which I failed to obtain any specific information. Hoping the little book will be useful, and that it will be charitably dealt with, I now submit it to whatever disposition the Synod's Committee will make of it.

A. J. IMHOFF.

THE HISTORY OF MIAMI SYNOD.

PRIOR TO THE ORGANIZATION OF THE MIAMI SYNOD.

WHEN the State of Ohio was admitted to the Union in 1803, Lutheran people, in considerable numbers, were already on her southern territory. They came from Pennsylvania, Maryland and Virginia. They were mostly farmers, attracted by new, rich lands. The European population came at a later date, and usually settled in the towns and villages. These from the eastern States were at an early day chiefly in Perry, Fairfield, Pickaway, Montgomery and Butler counties.

The first missionary sent out was George Forster, who came in 1805 to Fairfield county. In a short time he was followed by J. Stough, who came to Columbiana county. These were followed by others, so that in 1812 their number had increased to twelve, eight of whom were in Ohio, three in Western Pennsylvania, and one in Western Virginia. Most of these

were sent out by the Ministerium of Pennsylvania. They organized a special conference in 1812, in Pastor Weygand's parish, in Washington county, Pa. These special conferences were held, at stated times, until 1818, when, at a meeting in Somerset, Ohio, these missionaries, by their own action, became an independent body, and led the way to the final organization of the Joint Synod of Ohio and Adjacent States, which held its first session in 1833. Its origin and development was the result of Christian zeal to preach the gospel to destitute Lutheran people. This Ohio Synod was cordially invited to unite with the General Synod, but for confessional reasons it has always been an independent body, except the nine years that it was in the Synodical Conference. It has had a steady growth, and is actively engaged in all the departments of church work. It established the Theological Seminary at Columbus, Ohio, in 1833, and the Capital University in 1850, and sustains three other important schools in the interests of clerical and pedagogic education.

In 1844, when the Miami Synod was organized, the pastors of this Joint Synod occupied much of the territory of Southern Ohio. Some of the more prominent men were located as follows: C. F. Schaeffer, at Lancaster; John Wagenhals, at Lithopolis; ——— Albrecht, at Tarleton; A. J. Roof, at Circleville; James Manning, at Uniontown; C. Spielmann, at Somerset; Henry Heinecke, at Miamisburg; A. Henkle, at Germantown; D. P. Rosenmiller, at Dayton;

M. Loy, at Delaware ; Amos Bartholomew, at Zanesville ; S. Kemmerer, at Adamsville.

The pastors on this territory who were not connected with the Joint Synod were : of the Synod of Maryland, A. J. Weddell, at Tarlton, and Ezra Keller, at Springfield ; of the Synod of the West, A. Reck, at Cincinnati, N. B. Little, near Tarlton, and J. Surface, at Dodsonville ; of the English Synod of Ohio, John Lehman, at Xenia, and George Sill, at Millville. These seven pastors, belonging to three different Synods, and widely scattered, had but weak churches, whilst the pastors of the Joint Synod had large congregations.

In the summer of 1844 the English Synod of Ohio, now the East Ohio Synod, met in Wooster, and the question of a new Synod was agitated, but no action was taken, because some were not willing, on account of the extreme "new measures" prevailing in the English Synod of Ohio, to affiliate with any Synod that could be formed by a mere division and fixing of boundary lines. They wanted an entirely new organization. Consequently they rested the agitation at this meeting in Wooster, and immediately proceeded to arrange for a convention to be held for the purpose of considering the propriety of forming a new Synod of Lutheran people. This convention was called in Xenia, Ohio, to meet on the 16th of October, 1844. The meeting was held in the German Reformed church, and, after a sermon by Prof. E. Keller, was organized by appointing Rev. J. Crigler,

Chairman, and Rev. D. P. Rosenmiller, Secretary. The following persons then presented their names to be enrolled as Delegates to the convention :

Rev. A. Reck, Cincinnati, O., Synod of the West.

Rev. J. Crigler, Florence, Ky., Synod of the West.

Rev. J. Krack, Madison, Ind., Synod of the West.

Rev. D. P. Rosenmiller, Dayton, O., Joint Synod of Ohio.

Rev. C. F. Schaeffer, Lancaster, O., Joint Synod of Ohio.

Rev. E. Keller, Springfield, O., Synod of Maryland.

Rev. J. Surface, Ridgeville, O., Synod of the West.

Rev. Geo. Sill, Millville, O., English Synod of Ohio.

Rev. J. Lehman, Xenia, O., English Synod of Ohio.

Rev. H. Baker, Mount Vernon, O., English Synod of Ohio.

Mr. Jeremiah Carpenter, Ridgeville O.

Mr. John Bowers, Xenia, O.

These Delegates were then led in prayer by the Secretary, Rev. D. P. Rosenmiller, after which they organized themselves into The Evangelical Lutheran Synod of Miami by appointing a committee to draft and present a Constitution. On the following day the committee reported that they had examined the Constitution proposed by the General Synod of our Church for District Synods, and recommended its adoption with such amendments as would be required. This report was accepted. The Constitution was then, after careful consideration, adopted article by article with the proposed amendments, after which an

election was had for officers of the Synod, which resulted in the choice of C. F. Schaeffer, President ; D. P. Rosenmiller, Secretary, and J. Surface, Treasurer.

An effort was made to gather into this new Synod about to be organized upon these principles all the conservative men in the West. Prof. Keller in founding Wittenberg College sought the co-operation of all who would disregard non-essential differences and unite to put our Church upon an influential position. It was at one time hoped that not only Schaeffer and Rosenmiller, of the Joint Synod, but also the Bartholomews, Greenwald, Roof, Heinecke, Henkle and some others would unite in the new organization ; but they hesitated, and finally declined to do so.

The leaders in this movement were intelligent men, looking with prophetic vision to the future of a great Lutheran Church in this country. They were liberal-minded men, who rose above the narrow prejudices which always control extremists. They sought to found a high-toned church with a dignified worship and a pure Christian morality. They had no sympathy with a dead formality which knew nothing but orthodoxy, and they were not willing to affiliate with an ignorant fanaticism which ignored orthodoxy and reveled in a play of religious fancies and animal feelings. They had been broadened by their experience with these extremes, and were now able to apprehend the truth and lay the foundations of a coming church upon a basis that would secure permanent

results and extensive usefulness. They gathered out of the extremes true orthodoxy and the measures best suited to promote religious activity—holy living, intelligent piety, and large, benevolent, enthusiastic work in propogating the gospel of Christ, and building up his kingdom. Consequently, they adopted as measures the prayer-meeting, the protracted meetings, the Sunday-schools, the catechetical class; and they emphasized the importance of an orderly stated worship, the right administration of the ordinances, and the regular preaching of the gospel in practical and doctrinal sermons carefully prepared by an educated ministry. Neither were they willing that all this should rest upon the shifting sands of modern or even American religious isms, but upon a true orthodoxy; and, as Lutherans, they believed the teachings of their own Church to be founded upon the infallible Word of God. Hence, they made their doctrinal basis to be that infallible Word, the Augustana and Luther's Smaller Catechism, nothing more and nothing less. And as will be shown in this history, our Synod still rests upon these active measures and these sound doctrines, and all attempts, so far, to remove these foundations have failed.

DOCTRINAL BASIS.

The men who organized this new Synod upon the territory occupied by other Lutheran Synods were not indifferent to the doctrinal position it would occupy.

When they said, in the preamble to their Constitu-

tion, "We receive the Augsburg Confession and Luther's Smaller Catechism as writings in which the Word of God are set forth in a manner substantially correct," they clearly understood that they were accepting teachings of the Word of God which would sufficiently distinguish them from the other religious denominations. It was no hasty action; for President C. F. Schaeffer, in his annual report at the next meeting of Synod, says: "The principles by which this body shall be governed were discussed at the late meeting. We agreed to discard all those invidious distinctions, the operation of which was to place the different portions of our Church in antagonistic attitudes; and we firmly resolved to exclude from our midst, as far as human foresight and diligence could prevail, all seeds of disunion and strife. Prompted by such motives, and acting, indeed, from stern necessity, which compelled the adoption of strictly Lutheran and American principles, we organized a Synod which shall employ its energies in promoting the interests, not of any religious faction, but those of our venerable Lutheran Church." He says further, "We were all cheered, too, at our recent meeting by discovering the unanimity of sentiment which existed respecting the most appropriate modes of exhibiting Christian truth and of leading men to the Saviour. As it is essential, in the mighty conflict between truth and error, that our Lutheran host should be always recognized in the vast army of the Lord by its own glorious banner, we promptly and gladly declared our firm adherence to

the Augsburg Confession as a successful exhibition of divine truth. We acknowledged the unrivaled excellence of Luther's Smaller Catechism, and the blessed results arising from a judicious and faithful course of catechetical lectures. As the terms 'Old Measures' and 'New Measures' are, particularly in the West, so unmeaning and vague as to be no longer an index of the religious opinions and practices of those to whose course they are applied, we did not deem them of sufficient importance to receive from our body an official definition. Whilst we agreed to pronounce our unqualified disapprobation, on the one hand, of all that tends to substitute mere formality for enlightened Christian zeal, or that confirms men in impenitence and sin, and, on the other hand, of all that promotes mere animal excitement or fanaticism, we were satisfied that another position, distinct from these extremes, might be found and successfully maintained by pastors."

The founders were much exercised concerning the doctrines and usages that should prevail in the churches of the Synod they had established. They frequently express their anxiety about these matters. President D. P. Rosenmiller, in his annual report at the third meeting, says: "Let us be careful to blend the wisdom of the serpent with the harmlessness of the dove; avoiding cold formality on the one hand and wild enthusiasm on the other, let us see to it that all things be done decently and in order in all the churches under our care." And again in his report

to the fourth meeting, he says: "I may venture to commend to the nurturing care of my brethren the doctrines and principles of our beloved church." The peculiar state of the people on their field of labor was the occasion for this anxiety. Of this condition of the people Rev. C. F. Shaeffer says: "We find in the region of country in which we reside an almost heterogenous mass of materials which are, collectively, styled the Lutheran Church. Some who bear our ecclesiastical name were reared in other churches, or have, previous to their union with us, not adopted any clear and decided religious opinions; others have been educated in the bosom of our Church in the West, but in different communities, and their views and opinions are found to be variously modified. To these are added many members who have removed from the Eastern States, and who bring with them fixed principles of action in ecclesiastical affairs, to some of which they find at times nothing analogous in the particular Lutheran congregation near which they reside. A large influx of members from different German states and the northeastern departments of France near the Rhine, has swelled our ranks during the last decade. Among these a surprising diversity of opinions is found, on close inspection, to prevail, owing in part to the union of the Lutheran and German Reformed churches in some territories, and in part to the latitudinarian, to the mystic, to the hyper-orthodox and to the scriptural systems of faith adopted by the opposing parties of our Church in Europe."

The effort by the major part of the members of the Synod, was to harmonize this diversity, by making the non-essentials of religion matters of indifference, and gathering together all who were more concerned for the substance of religion than for their own prejudices for and against measures and insignificant distinctions. They sought to speak peacefully to all, to manifest a conciliatory spirit and yet maintain a firm and uncompromising position in all matters of essential importance. They felt that they had assumed obligations which required them to be bold yet patient, humble yet zealous; to be all things to all men, yet unyielding in contending for the true faith of the gospel of Christ. The work they had undertaken was, however, difficult. Extremists would continue to press their views, and a constant resistance had to be made. Hence, at the sixth meeting, they

“Resolved, That we, the Miami Synod, believe that protracted meetings, revivals of religion, prayer-meetings, religious conferences and Sabbath-schools, are in accordance with the teachings of the Bible, and that upon these depends in a great measure the prosperity of our Lutheran Zion.”

They also

Resolved, That the Synod of Miami still adheres to the sentiment which received our sanction at the last annual meeting, viz: “That the Miami Synod was formed upon the basis of mutual concession for the sake of mutual good will in reference to measures. Let this always be kept in view, and let the Miami Synod remain, as it has been heretofore, the olive branch held up between the two ultra parties, which have so frequently threatened to rend in pieces our ancient and beloved Zion.”

These resolutions do not in any apparent way conflict, yet the phrase "upon these depends, in a great measure," found in the latter part of the first resolution, undoubtedly called out the second, and there must have been discussion, though, in all probability, it was friendly; for both resolutions were adopted. Ultraists and extremists have never very greatly disturbed the practical work of this Synod.

After these first meetings, in which it was proper to adjust the questions of doctrine, no further action on this subject was had until at the thirteenth meeting in 1856, at Tarlton, Ohio, the Synod was asked by a resolution of Miami Conference, to adopt the Definite Synodical Platform. The resolution was referred to a committee of three, who divided and presented a majority and minority report. Neither of the reports, however, recommended the adoption of the platform as a whole. And, after much discussion and frequent voting, the majority report was so amended as to read:

We reject,

1. The approval of the ceremonies of the Mass.
2. Private Confession and Absolution.
3. The denial of the divine obligation of the Christian Sabbath.
4. Baptismal Regeneration.
5. The real presence of the body and blood of the Saviour in the eucharist.

We also reject the preamble, resolutions and disclaimer accompanying what is commonly called the Definite Synodical Platform, and receive the Original Augsburg Confession, so far as it

is consistent with the foregoing five articles of rejection, relating to the Mass, Confession, Christian Sabbath, Baptismal Regeneration and Real Presence.

This action was with undue haste, for a committee appointed to publish this Confessional Basis, together with the Augsburg Confession, as adopted *in a restricted sense*, the Apostles' and Nicene Creeds and the Constitution of the Miami Synod, reported at the next annual meeting that the action of the last meeting had made an alteration in the Confessional Basis of the Synod, and this had been done in violation of the Constitution, which provided that such change could be made only by two-thirds of the members agreeing that such change might be presented at the next annual meeting for consideration and action. Consequently the proceeding so far was inoperative and void. The committee, however, proposed the following as a Confessional Basis to be adopted at the meeting one year hence :

We believe that the Scriptures of the Old and New Testament are our only and infallible rule of faith and practice.

We receive the Augsburg Confession and Luther's Smaller Catechism as writings in which the *fundamental* doctrines of the Word of God are set forth in a manner substantially correct, and these fundamental doctrines we hold to be :

1st. The Divine inspiration, authority and sufficiency of the Holy Scriptures.

2d. The right and duty of private judgment in the interpretation of the Scriptures.

3d. The unity of the Godhead and the Trinity of the Persons therein.

4th. The total depravity of human nature in consequence of the fall.

5th. The incarnation of the Son of God, His work of Atonement for sinners of mankind and Mediatorial intercession and reign.

6th. The justification of the sinner by faith alone.

7th. The work of the Holy Spirit in the regeneration and sanctification of the sinner by faith alone.

8th. The Divine institution of the Christian Ministry and the obligation and perpetuity of Baptism and the Lord's Supper.

9th. The immortality of the soul and the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.

We further affirm that we utterly repudiate and abhor the following errors, viz.:

1st. The approval of the Ceremonies of the Mass.

2d. Auricular Confession and Absolution.

3d. The denial of the divine obligation of the Christian Sabbath.

4th. Baptismal Regeneration, that is, that Baptism is necessarily connected with or attended by an internal spiritual change *ex opere operato*, or from the mere outward performance of the act.

5th. The gross and material presence of the body and blood of Christ in the Lord's Supper.*

All of which was unanimously submitted by the committee.

M. DIEHL,

F. W. CONRAD.

W. H. HARRISON,

A. BARTHOLOMEW,

N. B. LITTLE.

* It is unfortunate that these Romish errors are referred to in this connection. They are not now, and never were, taught by the Lutheran Church, and yet this action seems to imply that they were, or might be, entertained by Lutheran people.

The report was considered by items, and the Committee's report was received for consideration and final adoption at the next annual meeting.

At the next annual meeting a motion was made to strike out all pertaining to the errors that we are said there to repudiate. After some discussion the motion to strike out was withdrawn, and the report of the committee, as presented last year, was unanimously adopted as a whole. But before the Synod closed, the following amendment, to be considered at the next annual meeting, was offered, viz: To insert in the place of, "We further affirm," etc., these words:

AND WHEREAS, The charge has been made that the following errors are taught in the Augsburg Confession, we hereby declare that such charge cannot be sustained by any fair and consistent interpretation thereof, but we utterly abhor and repudiate them.

This amendment at the following annual meeting was not made, but the Synod

Resolved, That we are so well satisfied with our present confessional basis, corresponding with that of the General Synod, that we deem it inexpedient to change the same by the adoption of the amendment proposed at the last meeting of Synod.

Thus terminated this agitation concerning the doctrinal basis of the Synod, which had continued during four consecutive annual meetings. And nothing further was entertained on this subject until at the twenty-first meeting, in 1864, the Synod was requested to express a decision concerning the changing of the Constitution of the General Synod, so as to read "a

correct exhibition of the fundamental doctrines," etc.

In answer to this request, it was recommended that the change be made. Since then there has been nothing more on this matter, and the Miami Synod stands, as it has from the first sought to stand, on the doctrinal basis of the General Synod.

An account of the application and reception of Rev. Joel Swartz as a member of this Synod is here given, as it will illustrate the doctrinal position of the Synod and its relation to the Joint Synod of Ohio, to which reference is made in the following chapter :

In 1859 Rev. Joel Swartz applied for membership. He had been deposed from the ministry by the English District of the Joint Synod of Ohio upon the following charges :

1. That both in his teaching and practice he had violated the obligations he assumed as a member of this Synod.
2. That he had departed, both in teaching and practice, from the doctrines of the Lutheran church.
3. That he had shown a decided preference for association with sectarian errorists to that with his own brethren; and,
4. That he had attempted to pervert the congregation in Circleville, which he now serves under the authority of the Synod.

The application was submitted to a committee, who reported that

Having heard of no charges of immorality preferred against him from any source, and being fully persuaded of his Christian integrity, and having at the same time received from him his signature to the following, viz., "I hereby heartily acknowledge my full persuasion of the truthfulness of the Doctrinal Basis of

the Evangelical Lutheran Synod of Miami, adopted at its meeting in Tipton in 1858," we therefore recommend the application of Bro. Swartz to the favorable consideration of the Ministerium.

W. H. HARRISON,
M. DIEHL,
T. DRAKE.

The report of the committee was received, and an entire half day was spent in the investigation of the case, after which the following action was taken :

WHEREAS, After a careful and thorough examination of the grounds upon which the charges preferred against Rev. Joel Swartz by the English District of the Joint Ohio Synod were based, we have become fully convinced that in his teachings he has merely rejected the following errors :

1. The approval of the Ceremonies of the Mass.
2. Auricular Confession and Absolution.
3. The denial of the divine obligation of the Christian Sabbath.
4. Baptismal Regeneration, that is, that Baptism is necessarily connected with, or attended by, an internal spiritual change, *ex opere operato*, or from the mere outward performance of the act.
5. The gross and material presence of the body and blood of Christ in the Lord's Supper.

And that holding fast to the fundamental Doctrines of the Word of God, as taught in the Augsburg Confession, he has done nothing more than establish Prayer Meetings, hold Protracted Meetings, take part in Union Meetings, and exchange pulpits with other Evangelical Ministers; and,

Whereas, We are satisfied by the testimony of his congregation, and that of other reliable witnesses, that the Rev. Joel Swartz has been proven guilty of no act derogatory to him, either as a Christian man or an Evangelical Lutheran Minister; and,

Whereas, He is prepared to subscribe the Doctrinal Basis and conform his practices to those prevalent in this Synod; therefore,

Resolved, That we regard his deposition from the ministry as unjustifiable and unwarranted by the facts in the case, and hereby unanimously receive him, according to his request, as a member of this Synod.

If the pastors and people of the Joint Synod of Ohio did hold and teach the above things enumerated as errors, then all is clear; but if they did not, then very grave responsibility rests somewhere for the false impression abroad among the churches, abusing the minds of both the laity and the ministry.

A DIFFICULT WORK.

The Muskingum, Sciota and Miami valleys offered rare agricultural and commercial advantages to enterprising pioneers; and people came to these regions not to make churches but fortunes. They came, not in communities to locate as colonists and establish the school or religion or peculiarities of a mother country; they came as individual adventurers, and located where they saw their best opportunities. They were a mixed community, collected together from all parts of this and other countries. They were not without early religious education, and not without religious opinions. Consequently, the first great difficulty that confronted the preachers in the new Synod was in the condition of the people. They were scattered, living at long distances from each other. In their eagerness to make homes and get gain in the new country, they had become worldly and exceed-

ingly indifferent to religious matters, and more than all, they differed in their religious opinions and prejudices, in all the ways that people ever differ on this subject. Hence, for any denomination to establish a successful church required the bringing together people of different religious views, and harmonizing them upon the fundamentals of the gospel of Christ. In this difficult work there has been encouraging success among the Christian denominations in this part of Ohio. Many prosperous and influential churches are working harmoniously, though composed of people who once were supposed to differ greatly in their religious education.

Our fathers saw the importance of gathering in this mixed population, and without hesitation they preached the gospel to all, extended the hand of Christian fellowship to all who would come. The result is that our present membership contains a large number of grand Christian people whose ancestors did not belong to the Lutheran Church. Our Church was then misrepresented and misunderstood, now its principles are better known and it bids fair to become a most popular Church—the Church for the masses. This result has been obtained, not by sacrificing the denominationalism of the Church—no, not in that way, for all the recorded utterances of the fathers, and those who followed them, show that they conscientiously built upon the Lutheran foundation contained in distinctly Lutheran creeds. Yet in non-essentials they were themselves modified by the peculiarities of

the people whom they sought to so modify as to make of them harmonious and consistent Lutheran church members. And they rejoiced in this, that they were not bound to minor details of external service and methods, but only by pure doctrine and the Christian ordinances rightly administered.

Our fathers felt that their special work was for the scattered Lutherans who, here and there, with their German Reformed cousins and married relations, could be found in sufficient numbers to form the nucleus of a congregation. But among these they found scarcely less religious diversity than among the mixed multitudes, for they came from churches differing greatly in opinions and practices concerning Christian living, and scriptural and useful methods of church work.

The most disheartening difficulty, however, was in the antagonism between them and the people of the Joint Synod of Ohio. The Joint Synod pastors and churches were content to sustain a pure worship, to have the ordinances rightly administered, the doctrines of the church faithfully preached, and the young carefully instructed in these doctrines. The Miami Synod pastors and churches, whilst they were equally devoted to these essential things, were not satisfied with the moral and religious life of the Church as such. To them it seemed that a dead formality prevented the pure Word of God from producing the personal devotion necessary to religious usefulness among men, and final acceptance with God in the day of

judgment. They felt that a reformation was needed, and to bring this about they called the members together in meetings for prayer, and encouraged the laity to take part with the pastor in leading the congregation in prayer. They also held daily meetings for prayers and the preaching of the word. And thus by the use of measures, called revival measures, they sought to increase the spirituality of the Church and lead the membership to an active discharge of all Christian duties, and bring about the conversion of the openly wicked.

The pastors of the Miami Synod were mostly in hearty sympathy with the so-called "new measures." And when they entered upon their work, in their new field of labor, they found, in most places, churches and pastors who were in sympathy with the idea that no change in the worship and work of the Church was desired. They adhered to the old order, sometimes called "old measures," and resisted the introduction of meetings which seemed to them unscriptural and sometimes disorderly. But the Miami Synod pastors maintained that under the old order there was only cold orthodoxy and mere forms of religion. To them it seemed that there was religious deadness, endangering the salvation of the people and hindering the coming of the kingdom of God among men. They urged that whilst the forms of religion were properly observed, still the practical duties of the self-denying Christian living were too much neglected. They preached that true faith must work

active penitence, conversion and sanctification—holy living before God and man. They insisted that believers must show their faith by their works, and that these works must be distinctively Christian. They deemed it necessary that the believers should recognize the working of saving grace in their inner life, and thereby know themselves to have a religious experience accompanied by moral purity, chastity and righteousness in the outer life. They held that these things had not been sufficiently attained by the observance of only the stated worship and the ordinary means of grace, and insisted that the people should come together frequently for prayer, religious conversation and the preaching of the Word, especially that which inculcates the practical and experimental part of our religious life. These things gave offence to the pastors and people of the old churches, and brought on active antagonism. The more conservative element, in the Miami Synod, strove to avoid this, and sought to conciliate the extremists, and adopt a medium course. In some places in a measure they succeeded, but in many places there was much agitation, leading to separation. Church was built over against church, and the parties refused to recognize each other as Christians, much less as true Lutherans. All this greatly increased the difficulty of the work. It weakened the organizations, and created bitterness and strife among people who should have been co-helpers.

It is not the province of the mere historian to dis-

cuss the responsibility of this antagonism and these divisions. It would, at any rate, be hard to fix the responsibility. Good men on both sides were equally sincere in contending for what they deemed the right. Civilization has, at times, made its best advances by those great wars which break up old forms of tyranny and oppression. So also Christianity has made its most rapid strides by agitation. The Head of His Church does at times suffer His people to draw the sword of strife for a while, that there may be the more intelligent and permanent peace afterwards. And it may be that the meeting of the two parties in the above-described manner was to save the Church from being lost, on the one hand, in dead formality, and, on the other, in mere sentimentality and wild fanaticism. It is quite manifest to-day that whilst the parties are perhaps as unwilling to unite as they ever were, they are both modified. The one is quickened into greater activity, and the other has become more churchly in its measures, and better acquainted with and more devotedly attached to the Lutheran Church as such.

At least the founders of the Miami Synod could not refuse to enter the field of labor to which they were brought. It was a large field, in which there were great opportunities. It was an open field, although many Lutheran churches had existed a long time. They were under the necessity of doing their work according to their conscientious convictions of what was for the salvation of men and the glory of God.

They yearned to see their beloved Lutheran Zion in the forefront, among the active workers in the great harvest field, and, consequently, were ready to adopt the most active measures. With Christian courage, trusting in the help and the divine guidance of the Holy Ghost, they prosecuted the work amidst difficulties and discouragement.

The existence of the Miami Synod was a necessity growing out of the revival of religion which existed in all the Protestant churches in Europe and America during the early and middle part of this century. The Lutheran Church participated in the revival, and her people coming from revival churches in the East into this country needed and demanded a ministry and a worship that would meet their spiritual necessities.

DENOMINATIONAL COMITY AND CO-OPERATION IN MORAL REFORM.

The fraternal spirit of the Miami Synod has always been apparent from its teachings and practices. It has cheerfully fraternized with the Christian people of sister denominations. It has always invited visiting pastors from other churches to sit in its Synodical sessions as advisory members, with the right to speak on all matters under discussion. It has occupied the pulpits of the churches of the community in which its meetings were held, whenever invited to do so. It has always invited the members of Evangelical churches to the communion. It has encouraged co-operation in all matters conducive to public morals

and correct public sentiment. It has been the special advocate of Temperance and Sabbath observance, not only passing frequent resolutions, and reiterating them, but urging the pastors to preach frequently on these subjects ; and they have not only preached, but have enforced discipline against those who offended in these things.

The following action, taken in 1845, will clearly define the views which have been held and taught during the entire history of this Synod, on the question of Sunday observance :

Resolved, 1. That as the Lord's day is an institution of divine appointment, and is of universal and perpetual obligation, and as the observance of it is essential to the highest social, civil and religious interests of man, we hereby recommend to ministers of the gospel in our connection, to preach on this subject at least one sermon annually, to point out the benefits that will result from the observance, and the evils which, by the laws that God has established, and that no man can evade, will follow the violation of that sacred day.

Resolved, 2. That it be recommended to all heads of families, to take their children and youth regularly and constantly to the house of God on the Lord's day, and to supply themselves with some one of the works published on the subject, to use them in imparting to all under their care a correct knowledge of the great Bible doctrines of the divine appointment, perpetual obligation, and rich and lasting benefits of the Lord's day.

Resolved, 3. That it be recommended to all, and especially to all professors of religion, to give to the observance of the Lord's day, both at home and abroad, the sanction of a uniform and constant example, and that we as ministers of the gospel will sanction the same by our own example.

At the Synodical meeting in 1884, the following resolutions were adopted :

Resolved, That we reiterate our former utterances on Temperance and Sabbath observance.

Resolved, That each pastor of this Synod be requested to read from his pulpit or pulpits, at public service on the 1st Sunday in January, 1885, the resolutions on these subjects adopted at the last meeting of Synod.

The following are the resolutions referred to :

WHEREAS, Intemperance is one of the gigantic evils of this day, destroying its tens of thousands, having its victims in even some of our Christian families, being a devourer of joy, peace and happiness in the home, community and nation, making moral havoc wherever its contaminating influence reaches, seeking to undermine the foundations of society, church and state—in short, being an indescribably blighting curse; There fore,

Resolved, That we as ministers of the Gospel of the Lord Jesus Christ, and lay members of the Miami Synod, do hereby express our unqualified disapprobation of the use of all intoxicating drinks as a beverage.

Resolved, That we will use all proper means, especially those within the scope of ministerial functions, to abate and if possible destroy this monster evil of intemperance.

Resolved, That we favor legislation, political agitation, the ballot, and every other proper and legitimate means looking to the overthrow of this blighting curse.

WHEREAS, Sabbath desecration is steadily on the increase, manifesting itself in almost every sphere of life, especially under the defiant influence of large monopolies and the operations of drinking saloons, and in many other ways; therefore,

Resolved, That we, as Christian ministers and lay delegates, repeat our often-reiterated convictions that the Sabbath day is

to be kept holy unto the Lord; that it is a sacred day, and should be sacredly observed.

Resolved, That we will, by the grace of God, continue in the future, as in the past, to keep this most important matter before our people, and urge upon the parents of the children in our churches to train them faithfully in this important duty.

The broad liberality of the Synod on all correct methods for promoting intelligent Christianity is fully expressed by the following resolution, adopted at the sixth convention in Dayton, Ohio :

“Resolved, That we, as a Synod, express our deep interest in the advancement of the Temperance reformation; that we have full confidence in the American Bible Society, the American Tract Society, the American Sunday-school Union, and feel deeply anxious that their benevolent designs should be promoted; and we commend these useful institutions to the liberal patronage of our people.”

The columns of the parochial table will show that the people have contributed to these objects. This fraternal spirit of co-operation with all Christian people to promote public morals has been maintained through all the years, and is still a distinguishing feature of the Synod, and this, too, without the sacrifice of anything in its doctrinal basis.

SYNODICAL BOUNDARIES.

When the Miami Synod was organized the pastors held their synodical membership by “elective affinity” rather than by geographical boundaries. Consequently the members of this Synod served churches at Canton, Ohio, in and near Mt. Vernon, at Grand-

ville, Upper Sandusky, Bellefontaine, in Auglaize county, in the Wabash Valley, and in Hardin county, Missouri. And pastors removing to places very remote did not immediately take letters, but reported to this Synod. Southern Indiana, Northern Kentucky, and Southern Ohio were regarded as the special territory of this Synod until, at the organization of the Olive Branch Synod, in 1848, all Southern Indiana was ceded to that Synod. The English Synod had become the East Ohio; the Wittenberg and North Indiana Synods were organized. These all united with the General Synod, and co-operated in supporting Wittenberg College. In order that there might be harmony and system in the general work, as well as good understanding between the sister Synods, it seemed important to have well defined boundaries. And yet, as late as 1847, a committee to define a boundary for the Miami Synod reported "that it was very difficult to do this satisfactorily to all parties, and, as the Constitution of the General Synod gave no specific regulations, they recommended that the whole question be indefinitely postponed."

Some of the founders were opposed to boundaries. They thought the Synod should be made a protest against the extremes of old and new measures, and that all the pastors of Ohio and adjacent States who preferred this medium course should be united in one Synod. Two years later, however, in 1849, it was resolved that the Synod of Miami be bounded on the north by the National Road; on the east by the Mus-

kingum river ; on the south by the Ohio river, and on the west by the State line. These boundaries were adopted with the understanding that members living beyond these limits be permitted to retain their connection with us until they find it convenient to unite with another body. Because of this permission, Urbana and all the churches directly west and south of this point, as far as the State line, remained with the Miami, though north of the National Road. Because of the relation of Wittenberg College to the Synods, the churches in Springfield are permitted to elect their synodical connection.

PASTORAL CHARGES.

It is not proposed to give the changes which are of such frequent occurrence in the charges, but it will indicate the extent of the field of labor to give the charges as they were arranged by the action of Synod in 1852. They were made to consist of:

1st. The English Lutheran Church of Cincinnati. 2d. Hopeful Church, Ky. 3d. Rossville and Darrtown. 4th. Millville and Fairview. 5th. The Dayton church. 6th. Liberty, New Lebanon, David's, Schaeffer's and Germantown. 7th. Lewisburg, Wolf Creek, Prymount and Hagerstown. 8th. Greenville pastorate. 9th. Tippecanoe, Casstown, Bethel and Stillwater. 10th. Knoxville pastorate. 11th. Urbana, St. Paris, Zircles and Halfway House. 12th. Mt. Zion pastorate. 13th. South Charleston, London, and Cedarville. 14th. Tarlton, Adelphia and Mt.

Union. 15th. Zeigler's, Baugher's, Hamburg and Mt. Zion. 16th. The Lancaster church. 17th. Zanesville and Salt Creek. 18th. Logan pastorate. 19th. Dodsonville, Danville and Friedens. 20th. Arnheim, Georgetown, Maysville, Ky., and Ripley. 21st. Hanging Rock pastorate. 22d. Xenia, Beaver, Mt. Zion and Union. 23d. Fairfield, Aley's, Yellow Springs and Crofts. 24th. Ridgeville pastorate. 25th. Piqua and Troy.

From time to time efforts have been made, with varying success, to establish churches in places not then occupied. Columbus and Chillicothe were visited in the early history of the Synod. Rev. C. Reimensnyder was at Chillicothe a short time with his father, who was pastor of a German church, but not in connection with a Synod. Union City, Ind., was at one time a promising field. The Logan charge received for several years considerable attention.

PAROCHIAL TABLE.

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General Synod.	Synodical Treasury.	Home Missions.	Foreign Missions.	Church Extension.	Board of Education.	Beneficiary Education.	Pastors' Fund.	Orphans' Home.	Wittenberg College.	External Objects.
.....	\$50 99	\$19 25								
.....	30 51	54 47	.....	.....	.....	\$55 94				
.....	29 32	13 75	.....	.....	.....	33 25	.....	.....	\$72 00	
.....	32 00	28 00	\$15 00	.....	.....	143 58	.....	.....	126 25	
.....	23 92	36 87	29 12	.....	.....	161 30	.....	.....	138 30	
.....	26 55	168 93	222 46	.....	.....	210 50	.....	.....	47 93	
.....	26 00	139 74	163 07	.....	.....	226 00	.....	.....	30 00	
.....	49 15	177 26	176 70	.....	.....	171 50	.....	.....		\$1097 50
.....	49 17	167 30	158 55	\$738 12	.....	313 90	.....	.....		622 40
.....	56 02	166 59	147 65	.....	.....	245 49	.....	.....		772 79
.....	44 40	126 09	105 36	.....	.....	282 03	.....	.....		818 05
.....	56 20	167 06	118 16	.....	.....	453 00	.....	.....		1367 11
.....	53 85	180 11	201 50	.....	.....	451 00	.....	.....		1120 10
.....	48 25	51 65	128 60	8 18	.....	476 50	.....	.....		1221 50
.....	63 50	174 41	147 19	23 50	.....	423 10	.....	.....		1401 47
.....	61 50	65 75	186 48	.....	.....	428 77	.....	.....		924 50
.....	42 38	61 87	18 00	.....	.....	208 97	.....	.....		444 75
.....	46 28	104 00	77 00	.....	.....	339 00	.....	.....	279 00	1157 50
.....	62 75	87 30	197 49	.....	.....	309 00	.....	.....	239 15	2110 87
.....	132 05	432 00	488 40	.....	.....	294 32	.....	.....	31542 00	1297 66
.....	86 18	450 08	195 00	.....	.....	340 78	.....	.....	5610 00	1589 40
.....	95 87	568 50	337 50	.....	.....	312 75	.....	.....	960 00	4026 00
.....	101 39	290 82	176 25	128 37	.....	575 38	.....	.....		1510 40
.....	85 40	1273 30	937 31	7854 53	.....	1024 53	\$36 40	.....		2537 00
.....	60 55	336 39	220 25	2826 50	.....	523 50	12 00	\$11 32	.....	3853 00
\$23 00	77 70	654 25	344 60	191 32	.....	701 95	16 10	13 12	230 50	1912 31
37 00	72 92	610 34	346 45	152 46	.....	657 64	8 75	8 00	90 52	1480 47
25 00	49 76	525 43	203 10	142 00	.....	555 51	5 00	5 00	1800 65	930 85
6 00	70 13	572 65	419 35	1511 83	.....	266 00	17 50	18 57	1759 39	992 41
2 00	70 58	438 93	318 43	1073 75	.....	347 00	16 06	15 60	259 87	643 55
7 00	81 00	586 65	536 60	360 86	.....	540 70	21 00	40 46	11 00	3450 20
51 20	99 41	467 00	434 08	453 21	.....	395 42	20 80	49 75	.....	1959 50
69 00	137 08	958 03	685 60	548 44	.....	252 64	18 00	26 00	5 00	
28 20	92 02	775 01	532 27	357 65	.....	420 79	22 90	8 50	.....	5723 96
39 40	109 94	690 43	495 58	427 32	.....	350 79	12 10	20 11	.....	959 00
63 45	180 35	628 92	510 02	2129 41	.....	666 24	20 33	14 00	.....	1152 90
53 41	124 12	1387 13	1325 58	883 42	\$74 98	1278 57	28 87	100 68	.....	821 11
45 16	158 60	1084 70	1125 96	799 72	214 27	1372 43	23 52	196 15	.....	2950 91
64 83	149 04	1099 00	771 74	1142 08	288 49	1236 53	119 60	116 53	.....	3281 87
91 90	202 85	1096 38	1032 47	1222 41	254 60	1314 72	133 95	95 16	.....	1482 03
64 57	178 75	923 72	960 31	2340 80	172 32	1521 32	114 64	164 24	.....	1567 66
56 85	275 94	999 80	949 08	3481 50	168 56	1405 51	171 75	154 73	.....	7527 89

PAROCHIAL TABLE.

Moral forces which have their ultimate end in the conversion and salvation of men, can not be given in figures. Spiritual power in the kingdom which is not of this world, can not be estimated by census tables. The results reach far above and beyond the measurements by which we determine the quantity and value of material things. And yet, we have no better way of indicating the degree of activity and success of the workers in this spiritual realm, than to show the number of persons and dollars engaged in the work. In proportion as these are many or few, will the religious consequences be thought of as great or small. It will not be forgotten, however, that often apparently small results have required very great labor.

The foregoing table will indicate more quickly and clearly what has been done by our Synod than could be set forth in many pages of verbal statement. To the thoughtful reader it will show many things. It gives a general view of results, and shows the difficulty of systemizing a work of this kind. To attain success there must be a constant adapting of plans to the immediate wants and to the present conditions of men and things. Consequently, the columns of the tables in the annual minutes have been changed from time to time, in order to give the results of the various objects for which the Synod was, at the time, working. It may have been done, sometimes, merely to meet the views of members of Synod who were more interested in one object than another.

Since the General Synod has required uniformity there is more apparent system, but it is often at the sacrifice of a true report of all the work done. The table here given does not show the work of the Women's Society, though that is of great importance and so closely connected with the Synod that the whole history cannot be given until the women write the history of their own work. In this table many columns are omitted which are often found in the annual tables, and matters are sometimes grouped together; as, in "external objects" are included General Benevolence, Bible distribution and other objects. Also, all the collections taken for the African Mission up to the time that it passed into the control of the Board of Foreign Missions are included in "external objects." The blanks do not signify that nothing was done. Often much was done, and there was, at the time, no column in which to report it. In some of the Synod's minutes the whole parochial table is omitted. It would be exceedingly difficult, if at all possible, to give an accurate table now. In some years the total contributions to all objects averaged \$7.80 per member. This table will show that our Lutheran people are liberal, after all that is sometimes said so disparagingly.

For many years systematic beneficence was sought and urged at almost every meeting of Synod. Various devices and expedients for raising money were proposed and tried. The plans we now have grew out of fifty years of experience, and are approved be-

cause nothing better has been found. The accumulated wisdom that comes from half a century's experience is an inheritance that ought not to be lightly esteemed, and those coming to the work now, will do well to make themselves sure that they have found something better, before they abandon these that are yielding good results and will yield better as they are worked more vigorously. The results thus far obtained will show that the efforts made were abundantly rewarded. Our people have responded most nobly. If they are to be known by their fruits, then surely the wonderful increase of church property and of annual contributions to the various objects seeking aid, will cause them to be very favorably known. There are perhaps no people in this country doing more, in proportion to their means, for the Christian cause than the Lutheran people. The fact must be recognized that they are becoming wealthy, but they are not yet the wealthy people. But their physical and intellectual vigor, expended in ceaseless industry and economy, is fast making them the owners of the farms and factories of this country. And with their increasing liberality the future will show grand results in church work.

In connection with this parochial table it is proper to note that, from time to time, different members gave much time and labor to the work of systemizing the work of the Synod. Among these may be mentioned especially Rev. J. C. Zimmerman, of blessed memory, who made the classification of reports from

the charges and the various ways of obtaining funds a special study, also J. W. Kahler, Esq., who has been the faithful and efficient treasurer for thirteen years. Prior to his administration, the objects supported by the Synod were not many, and the amount of money passing through the treasury comparatively small. Consequently the necessity of correct bookkeeping was not so imperative, and faithful men discharged the duties of the treasurer's office satisfactorily. But there came a time when more system was required, and the present incumbent was called to the office, who gave correct and admirable system to this department of the work, and from his own devotion to the Christian cause, has continued to labor persistently to educate the pastors and others to the knowledge of correct and prompt transfer of money from the congregations through the Synodical Treasurer to the various Boards of the Church.

CONFERENCE DISTRICTS.

That the whole territory of the Synod might be reached with systematic work, it was, at the third meeting, divided into five Conference districts: 1st. Cincinnati, 2nd. Lancaster, 3rd. Dayton, 4th. Springfield, and 5th. Wabash Conferences. The meetings were not then held for the discussion of theological questions, but to preach the Word and consult concerning the places at which they might establish preaching services.

At the sixth meeting, in 1849, the Conferences

were urged to hold their meetings more regularly, and endeavor to discover all vacancies which existed in the bounds of Synod, and report the same to the Home Missionary Society, together with the names of such ministers as would be willing and suitable persons to supply them. The territory was re-districted and made to consist, 1st, of *Cincinnati*, with Revs. Harrison, Surface, Guiney and Anthes. 2d, *Xenia*, Revs. Ritz, Howbert, Helwig, Oliver and Diehl. 3d, *Lancaster*, Revs. Rizer, Weddell, Reck, Link and Lehman. 4th, *Dayton*, Revs. Rosenmiller, Locker, Barnett, Bittle and Kukerman.

The work assigned to these Conferences was attended with much difficulty, and another year's experience showed the impracticability of so many districts; and at the next meeting, in 1850, the whole territory was divided into the Eastern and Western Conferences. Some years later the semi-annual meetings were abandoned and the whole Synod united in one Conference to be held annually. Under this arrangement these meetings have steadily grown in interest and importance, until at the forty-ninth meeting of Synod it was reported that the Conference was held in Vandalia, O., on the 17th of May, 1892, and that the attendance was unusually large, all the exercises were of high order and characterized by deep spirituality.

Following this report it was, on motion ordered that the President appoint as a committee, Revs. C. W. Sifferd, J. Borns and H. M. Lentz to report a plan

for the division of Synod into two Conferences. The report of [this committee, in 1893, was adopted and the division made accordingly.

THE SYNOD'S RELATION TO WITTENBERG COLLEGE.

Prof. Ezra Keller opened a school at Wooster, Ohio, but in the summer of 1844, at a meeting of the English Synod of Ohio held at that place, it was decided to locate the contemplated college at some place more central in the state. At that same meeting the new Synod, which soon after became the Miami, was first spoken of. Thus the college and the Synod came to Southern Ohio about the same time, and they have been mutual helpers through all the years. They were years of weakness and struggle, incident to the founding of enterprises undertaken for the intellectual and spiritual elevation of mankind. At the first meeting of the new Synod action was taken approving of the establishing of the College. Revs. D. P. Rosenmiller and Geo. Sill, and Messrs. P. Baker and F. Gebhart were elected to represent the Synod in the Board of College Directors.

The following year these representatives reported that only one meeting of the Board had been held. The meeting held its sessions in both Springfield and Xenia, in the month of February, 1845, and the College was located at Springfield with great unanimity. They were much encouraged with the enterprise, and commended it to the efficient support of the Synod, and also recommended that it be brought fully to

the notice of the people. In a series of resolutions the location at Springfield was approved by the Synod, the agents of the Board were invited into the churches of the Synod, and the members of the Board were required to report annually. An election was had for directors for the ensuing year, which resulted in the choice of Revs. D. P. Rosenmiller and Geo. Sill, and Messrs. F. Gebhart and G. B. Lafong. These reported at the next, the third meeting of Synod, that Prof. Reynolds of Gettysburg was elected President of the College, and Prof. E. Keller was re-appointed to the Theological department. A classical school had been successfully conducted by Prof. E. Keller, assisted by two teachers. Twelve students were preparing for the ministry. A building 40 by 48 feet and four stories high had been partly built.

At this meeting of Synod, it was urged that Prof. Keller, who had been laboring without fixed compensation, should have some specific sum fixed as his salary.

It was also resolved that the term of service of directors be four years, and Rev. D. P. Rosenmiller and Mr. F. Gebhart were elected for four years, and Rev. W. H. Harrison and Mr. J. N. Kurtz, for two years.

These directors reported at the next annual meeting, that the salary of the President was fixed at \$400.00 per annum, and that of Profs. Diehl and Geiger at \$300.00 each, and that these men would be regularly installed at the next meeting of the Board.

It was also recommended that each pastoral charge collect during the year \$5 to aid in supporting the President. The Synod also defined the preparatory studies they would require of students before they commenced the regular course in Theology.

In 1849 the list of directors was Revs. D. P. Rosenmiller, G. Sill, A. J. Weddell, W. H. Harrison, and Messrs. F. Gebhart, H. Kraft, J. D. Lutz and A. Eppley.

Since then, vacancies in the Board have been filled by electing each year, as follows: In 1850, Rev. S. Ritz; 1851, Rev. P. Rizer and Messrs. W. F. Moeller and Jacob Horner; 1852, Revs. A. Bartholomew and A. Bosserman and Messrs. P. Baker and J. McReynolds; 1853, Rev. W. H. Harrison and Messrs. J. D. Martin and T. A. Heim; 1854, Rev. A. J. Imhoff; 1855, Rev. A. Bartholomew and Mr. J. McReynolds; 1856, Rev. J. F. Reinmund and Dr. O. Ballard; 1858, Revs. A. Helwig and W. C. Barnett and Mr. D. H. Knoop; 1859, Rev. A. Kleffeker and Mr. J. McReynolds; 1860, Rev. W. C. Barnett and Mr. F. Rammelsburg; 1861, Rev. W. H. Harrison and J. D. Martin, Esq.; 1862, Revs. T. Hill and G. B. Ort and Mr. D. H. Knoop; 1864, Rev. G. B. Ort and Mr. A. Erkenbrecher; 1865, Rev. W. H. Harrison and J. B. Martin, Esq.; 1866, Rev. L. A. Gotwald, and Mr. D. H. Knoop; 1867, Rev. J. B. Helwig and Mr. Simon Gebhart; 1868, Revs. G. B. Ort, J. J. Welch and W. C. Hauer and Mr. A. Erkenbrecher; 1869, Rev. J. F. Shaffer and J. D. Martin, Esq.; 1870, Rev. I.

Magee and Mr. D. H. Knoop ; 1871, Revs. G. W. Halderman and J. B. Helwig and Mr. Josiah Gebhart ; 1872, Revs. G. W. Halderman and J. C. Brod-führer and Messrs. A. Erkenbrecher and Mr. A. Gebhart ; 1873, Revs. J. F. Shaffer and J. J. Welch and J. D. Martin, Esq. ; 1874, Rev. D. Summers and A. Gebhart and Rev. W. C. Hauer ; 1875, Rev. T. T. Everett and Mr. Josiah Gebhart ; 1876, Rev. G. W. Halderman and Mr. A. Erkenbrecher ; 1877, Revs. J. F. Shaffer, E. Miller and G. W. Stelling and J. D. Martin, Esq. ; 1878, Rev. W. C. Barnett and Mr. A. Gebhart ; 1879, Rev. J. F. Shaffer and Mr. Josiah Gebhart ; 1880, Rev. G. M. Grau and Mr. H. J. Reinmund ; 1881, Revs. H. W. McKnight and A. J. Imhoff and Mr. J. W. Kahler ; 1882, Rev. A. J. Imhoff and Mr. Alexander Gebhart ; 1883, Revs. J. H. Barclay and J. F. Shaffer and Mr. Josiah Gebhart ; 1884, Revs. J. M. Ruthrauff and J. H. Barclay and Mr. Geo. Smith ; 1885, Revs. J. W. Swick and Mr. J. W. Kahler ; 1886, Rev. A. J. Imhoff and Mr. A. Gebhart ; 1887, Rev. J. F. Shaffer and Mr. J. Gebhart ; 1888, Rev. E. K. Bell and Louis Manss ; 1889 ——— ; 1890, Rev. A. J. Imhoff and Mr. A. Gebhart ; 1891, Revs. J. F. Shaffer and E. E. Baker and Mr. J. Gebhart ; 1892, Rev. E. K. Bell and Mr. Louis Manss.

These delegates reported to Synod, annually, matters of the greatest importance, which cannot be given in this brief history. Their place is properly in a history of the College. To establish the College has, however, always been a part of the Synod's work, es-

pecially to secure its endowment. At a meeting in Lancaster, in 1865, the following action, in substance, was taken :

WHEREAS, The permanent and speedy endowment of Wittenberg College is the one great work of the Lutheran Church in the West; and

Whereas, We do rejoice in the success of the College agents in their labors to secure the proposed sum of one hundred thousand dollars for endowment purposes; therefore,

Resolved, That we will renew our efforts to aid them to complete the great endowment enterprise.

In 1873, at a meeting of the delegates from Ohio and Indiana to the General Synod, in Canton, Ohio, it was stated that the endowment had reached practically \$85,000, and the Synods of these two states, supporting the College, were asked, through these delegates, to assume the remaining \$15,000, so as to make the entire endowment available, because some of the subscription was conditioned upon the entire \$100,000 being raised. The delegates from this Synod pledged that the interest on \$4,000 should be paid until the full amount be secured, or until the \$4,000 be raised on the territory of the Synod. This action of the delegates to the General Synod at Canton was endorsed at the next meeting of this Synod, and explains what is the interest on endowment found in parochial tables. •

BENEFICIARY EDUCATION.

The demand for trained ministers has been great

during the entire history of this Synod, and much attention has been given to the education of approved men for the ministerial office. The constitution provided that a committee of three pastors and two laymen be annually appointed to transact business appertaining to Beneficiary Education, according to the principles of the Parent Education Society of the General Synod. It also provided that there be, annually, a public meeting addressed by speakers previously appointed, to awaken interest and collect funds for this purpose, and that the pastors be requested to specify a certain sum which they will endeavor to collect during the ensuing year. These provisions of the constitution, according to such changes as have been made from time to time, have been carefully observed. At almost every meeting special efforts have been made to obtain money for this purpose. Pastors and congregations have been constantly urged to look out suitable men and solicit them to make the preaching of the gospel their life work.

At the second convention of the Synod an Educational Committee was elected by ballot and consisted of Revs. Schaeffer, Keller and Reck, and Messrs. Kurtz and Lafong. And the pledges of the pastors, at this meeting, footed up \$95.00. Until the apportionment plan was adopted, these pledges were always taken, because the work was so important that no uncertainty could be allowed.

The following persons have been supported some-

what during their preparation for the gospel ministry : J. Geiger, W. C. Barnett, A. F. Hills, J. B. Butler, P. S. Harrison, S. P. Fink, J. Borns, E. R. Guiney, J. W. Goodlin, G. W. Stelling.

At the eighth convention of the Synod, in 1851, the allowance per year to each beneficiary was advanced from \$50 to \$70, and the treasurer was directed to put the moneys, for this object, into the hands of the Faculty of Wittenberg College. It was also

Resolved, That the pastors make more effort to persuade young men of talent and piety to prepare for the gospel ministry, and make the utmost efforts to collect funds for their support.

The students received on the funds, in 1853, were L. A. Gotwald, J. H. W. Stuckenberg and J. C. Brod-fuhrer. At that time there was a surplus in the treasury of \$171.23. In 1854, F. W. Viehe, D. W. Kissell ; in 1856, M. W. Hamma ; and in 1858, John Brant, Henry Belmer, Herman Eagleman and Louis Kepperling, received aid.

At the sixteenth convention, in 1856, it was ordered that the treasurer of this fund report to the Synod the Christian standing and educational progress of all those receiving aid, and that applicants for aid be received during the interim of synodical conventions, and, also that they be required to give legal obligations for all moneys received. During the past year \$595.27 had been paid to aid those preparing for the ministry.

In 1860, Henry Wolf and H. Daron were received

on the funds. And, at this time, a certificate of seven years' scholarship in Wittenberg College, secured by donation from J. Zimmerman, of Kentucky, was placed in the hands of the treasurer to be used in aid of beneficiary students.

In 1864, there was a balance in the treasury of \$757.40. The Synod ordered that the Chairman of the Educational Committee report annually in writing, and that applications for aid be made directly to the committee, who should determine the amount to be given each student. It was fixed at \$150.00 and tuition. In 1865, E. W. Souders, A. J. Hesson, A. and M. Weiles, A. W. Wagnalls, J. Miller and D. Rylled, and in 1868, — Thomas, J. B. Miller, D. L. Ryder and F. A. Matthis, were received on the funds. The Synod, at this time, required that, hereafter, the students receiving aid attend its meetings, and, also, provided that their traveling expenses be paid.

In 1870, G. M. Grau and A. J. Crigler were received on the funds. In 1871, the Synod appropriated \$175.00 per year to each student, and authorized the treasurer to borrow money if necessary. In 1872 the Synod had but one beneficiary. The Dayton church had on its own funds three, whose names are not given. The Educational Committee had a small balance in its treasury.

In 1873 Henry Howett, J. D. Hauer and D. M. Horner were received, and the Treasurer again authorized to borrow money if needed.

In 1874 Elias Hubler was received, and Prof. J. H.

W. Stuckenberg was allowed to pay, as he might feel able, the money he had received as a beneficiary, to such students preparing for the ministry as he deemed worthy, and take receipts in the name of the Synod.

In 1877 there was a balance in treasury of \$200.69, but the demand for aid was very great, and the allowance was reduced to \$125.00 per year.

In 1879, C. E. Wirick, in 1881 M. L. Walker, and in 1882 William Hull, were received on the funds.

In 1883 the committee asked that \$250 be apportioned among the churches for this cause, and in 1884 they requested of the Synod that aid be provided for eleven young men. Five of these were from Cincinnati. As they did not venture to ask for more than \$250.00 on apportionment, the problem before the Synod was, How can these men be provided for? The members of Synod felt that the time had come to do something liberal. J. W. Kahler, realizing the responsibilities of the hour, at once pledged the Cincinnati Sunday-school for \$125.00, and more if necessary, for the five applicants from Cincinnati. Others promptly responded, and \$327.00 were pledged by the Synod; this, with \$250.00 apportioned to the congregations, \$125.00 pledged by Cincinnati Sunday-school and \$300.53 balance in Treasury, made a grand total of \$1,002.53 with which to meet the demand. Thus the call of Providence, and the ready answer to the call, gave a new and grand impetus to Beneficiary Education.

In 1885 W. G. Smith, W. H. Mills, J. E. Bruchie,

E. T. Clayton, E. F. Baker were received, and the balance in the treasury was \$454.36. In 1886 F. S. Delo, H. B. Shank, Adolph Ridder and W. F. Berger were received on the funds of the Synod. C. G. Heckert was on the funds of the Dayton Sunday-school, and one other was supported by the Cincinnati Sunday-school. The Synod apportioned to the congregations \$400.00 for the current year. In 1887 Ezra Keller, Albert Becker, D. H. Rohrabach, S. T. Himes were received. It was ordered that hereafter no one be received until he has been at college one year. The Synod apportioned \$700.00 for the year. The receipts from all sources for the past year were \$1,169.48. In 1888 Geo. C. Emming, Axel Henritzy, Walter Adams and Ernest Bell were received. The expenses during the past year were \$1,172.00, and it was ordered that \$700.00 be apportioned for the current year. In 1889 C. W. Anshuts, W. F. Barnett, E. E. Bell and T. A. Estell were received, and the Dayton Sunday-school aided O. Felker, G. W. Getter, H. W. Gwinner and C. G. Heckert. During the past year \$1,197.00 had been expended by the Synod and there was a deficit of \$450.76. Special pledges were taken to the amount of \$370.00, and the apportionment raised to \$800.00. In 1890 W. C. Eckert, Victor S. Mumma, C. Rice, C. V. Steininger were received. During the year \$1,415.00 were expended, and there was a balance in the treasury of \$56.66. Special pledges were taken amounting to \$460.00, and the apportionment continued at \$800.00. In 1891 G.

S. Murphy, W. E. Bartholomew, C. E. Derr, M. O. Felker, W. L. Guard and C. E. Rice were received, and the Dayton church aided seven more. The Synod expended \$1,000.00 and the Dayton church \$450.00, making a total expenditure during the year of \$1,450.00. Special pledges of \$426.00 were made and the apportionment put at 25 cents per member for the ensuing year. In 1892 A. E. Ream, A. K. Mumma, G. B. Weaver and Tera Miller were received. The Synod expended during the year \$950.00, and the Dayton church \$450.00. Special pledges were made to the amount of \$235.00, and the apportionment continued at 25 cents per member in the congregations.

In the above statement only the year in which the student was received on the funds of the Synod is given. Some of them continued only part of a year, others one, two or more years, but they all withdrew as soon as they were enabled to do so. Most of them have returned the money loaned them, whilst some have paid back many-fold times the amount they received. The legal obligation which beneficiaries are required to give, are collectible only on condition that they do not enter the ministry, or retire from it, whilst in ordinary health, to engage in secular or other professional business. (See minutes of 1870.)

No grander or more useful work has ever been done by the Synod than to assist these men in their preparation for the gospel ministry. These men, drawn away from the lucrative vocations of secular life, were induced by a sense of personal responsi-

bility before God and the Church, to consecrate themselves to a work of sacred service. Some of the grandest work done for humanity has been done by those of this number whose abilities and eminent labors opened to them the wider fields of usefulness.

What has been achieved by this one Synod is only a part of the aggregate that has been done by all the Synods of the General Synod. Truly, great things have been done during the closing half of the nineteenth century, in providing for the Lutheran church in this country an educated ministry. The results are beginning to be manifest, and the accumulating influence will bring to the future blessing and power that cannot now be estimated.

In this special work some of the other Lutheran bodies in this country are especially active. The most direct work for the speedy evangelization of the world, is to educate for the ministry men of talent and piety. Such men, especially because they received a little aid from the church, are conscientiously constrained to give themselves wholly to the preaching of the gospel and to continue in this work under all hindrances and discouragements. A true preacher must preach. He belongs to this department of the Christian work, and if he has no church and no salary, he must go on mission work, if needs be, at his own charges. A true Christian man, educated for the ministry, is a positive working force in the Church. He feels that if no pastoral charge is at hand as one prepared for him by other men's labors,

he must go into the wide field and make or prepare one for himself.

RELATIONS TO GENERAL SYNOD.

The Miami Synod at its first session adopted the following :

Resolved, That we now unite ourselves with the General Synod of the Evangelical Lutheran Church.

It has always regarded that body as the ecclesiastical head through which efficiency and success has been sought in all local matters, as well as in the general work of the whole church. It has maintained loyalty to it in all matters of doctrine and discipline. It has regularly sent delegates to its meetings, and these have actively participated in its proceedings and faithfully reported them to this Synod. All the measures adopted for the promotion of missions and education in the General Synod have been supported by the Miami Synod.

DELEGATES TO GENERAL SYNOD.

1845. Philadelphia—Revs. D. P. Rosenmiller, C. F. Schaeffer, Mr. F. Gebhart.

1848. New York—Revs. D. M. Hoyt, W. H. Harrison, A. H. Myres, Dr. O. Ballard, J. D. Martin, Esq., Mr. F. Gebhart.

1850. Charleston, S. C.—Revs. D. P. Rosenmiller, M. Diehl, Messrs. F. Gebhart, J. D. Martin, Esq.

1853. Winchester, Va.—Revs. P. Rizer, M. Diehl,

W. H. Harrison, Messrs. J. D. Martin, J. W. Gebhart, F. Rammelsberger.

1855. Dayton, O.—Revs. M. Diehl, W. H. Harrison, A. Reck, Messrs. A. Gebhart, T. A. Heim, J. D. Martin.

1857. Reading, Pa.—Revs. N. B. Little, J. F. Reinmund, A. Helwig, Mr F. Gebhart.

1859. Pittsburg, Pa.—Revs. F. W. Conrad, W. H. Harrison, W. H. Wynn, C. Stroud, Mr. F. Gebhart.

1862. Lancaster, Pa.—Revs. D. Summers, A. Helwig, J. Schauer, W. H. Harrison, Messrs. F. Gebhart, M. Bowman, B. F. Reinmund, S. Keller.

1864. York, Pa.—Revs. W. H. Harrison, D. Steck, M. Diehl, G. B. Ort, Messrs. F. Gebhart, A. Erkenbrecker.

1866. Fort Wayne, Ind.—Revs. W. H. Harrison, M. Diehl, L. A. Gotwald, J. Swartz, Messrs. F. W. Keihl, J. Gebhart, B. F. Reinmund, D. H. Bloom.

1868. Harrisburg, Pa.—Revs. J. Swartz, A. J. Imhoff, J. B. Helwig, and G. B. Ort, Messrs. A. Gebhart, A. Epply, D. Knoop.

1869. Washington, D. C.—Revs. J. J. Welch, W. C. Hauer, Mr. J. Gebhart.

1871. Dayton, O.—Revs. J. B. Helwig, I. Magee, A. Essick, Messrs. A. M. Spangler, J. McReynolds, M. Stroffer.

1873. Canton, O.—Revs. J. B. Helwig, H. R. Geiger, G. W. Halderman, Messrs. H. H. Stuckenberg, A. Gebhart, J. H. Keil.

1875. Baltimore, Md.—Revs. J. H. W. Stucken-

berg, J. F. Shaffer, G. W. Halderman, Messrs. J. D. Martin, A. Gebhart, H. P. Snyder.

1877. Carthage, Ill.—Revs. J. H. W. Stuckenberg, J. F. Shaffer, G. W. Halderman, Messrs. A. Spangler, A. Gebhart, H. H. Stuckenberg.

1879. Wooster, O.—Revs. G. F. Stelling, J. H. W. Stuckenberg, A. J. Imhoff, Messrs. A. Spangler, A. Gebhart, H. J. Reinmund.

1881. Altoona, Pa.—Revs. S. A. Ort, J. F. Shaffer, H. W. McKnight, Messrs. A. Gebhart, J. W. Kahler.

1883. Springfield, O.—Revs. S. A. Ort, J. F. Shaffer, J. N. Morris, Messrs. J. W. Kahler, A. Gebhart, J. McReynolds.

1885. Harrisburg, Pa.—Revs. S. A. Ort, J. H. Barclay, J. F. Shaffer, Messrs. A. Gebhart, J. W. Kahler.

1887. Omaha, Neb.—Revs. S. A. Ort, A. J. Imhoff, E. K. Bell, Messrs. A. Gebhart, J. W. Kahler, J. H. Hedges.

1889. Allegheny, Pa.—Revs. E. K. Bell, S. A. Ort, J. F. Shaffer, C. E. Wirick, Messrs. A. W. Ulrici, J. H. Hedges, A. Gebhart, J. D. Martin.

1891. Lebanon, Pa.—Revs. E. E. Baker, S. A. Ort, E. K. Bell and S. E. Greenawalt, Messrs. A. Gebhart, Louis Manss, L. E. Miller and J. D. Martin.

1893. Canton, O.—Revs. S. A. Ort, J. A. Hall, E. K. Bell and J. F. Shaffer, Messrs. D. S. Royer, Louis Manss, G. W. Hengst and L. E. Miller.

CHURCH PROPERTY SOLD.

In 1876, it was ordered by the Synod that abandoned churches be sold, and the proceeds placed at the disposal of the Board of Church Extension of the General Synod.

The Hamilton church was sold for three thousand dollars. Fourteen hundred dollars of this sum went to payment of claims against the congregation. One thousand dollars was refunded to a surviving trustee. Six hundred dollars was transferred to the Church Extension Board.

The church at Millville was sold for six hundred dollars. Of this amount, four hundred dollars were given towards the erection of a Lutheran church at Darrrtown, twenty-five dollars were donated toward the purchase of a home for a poor Lutheran widow in Millville; and several sums were refunded to individuals who had paid toward a parsonage which was afterwards disposed of.

The Klefecker church edifice, near Greenville, was sold to the German Reformed denomination for six hundred and fifty dollars, and amount paid to Church Extension Board.

The old church at Liberty, owned by the Lutheran and German Reformed congregations, was sold and the proceeds falling to the Lutherans put into the new church which was built by the new organization of Lutherans.

The St. John's Church in Hocking County was sold for seventy-five dollars, and the amount paid to the Treasurer of Synod.

The Mt. Union church near Tarlton was sold to the M. E. Church, for thirty-five dollars, and the money disposed of by Synod.

An old church at Adelphi, in Ross County, went to decay, but the lot remains the property of the Lutheran church.

ROLL OF MINISTERS WHO DIED WHILST IN CONNECTION
WITH THIS SYNOD.

Rev. D. M. Hoyt died in 1848, at Lafayette, Ind. He was highly esteemed as a man of ability, and an ardent advocate of the doctrines and principles of the Lutheran church.

Dr. E. Keller died in 1848, at Springfield, Ohio. He had transferred his membership to the Wittenberg Synod, but because of his relation to Wittenberg College, his death was noticed by the adoption of resolutions expressive of heartfelt sorrow.

In 1851, Father Conrad Reiman, an aged and retired Lutheran minister living at Circleville, passed away in death. He had united with this Synod. During this same year Rev. J. P. Daggy died.

Rev. Alexander Klefecker died February 26, 1863. President Harrison in reporting his death, says: "No one ever endeared himself to this Synod more than Bro. Klefecker. He was a devout man. We all felt this. He was in no way characterized by formality or hypocrisy."

Rev. J. Surface, one of the oldest members of the Synod, died 1865. Suitable resolutions were adopted.

The death of Rev. W. H. Harrison, D. D., occurred in November, 1866. Whilst in the midst of his people at Cincinnati, caring for them in their great distress produced by an epidemic of cholera, he himself was stricken down by the disease. At the meeting of Synod next after his death, the President, Rev. M. Diehl, says: "Bro. Harrison will mingle with us no more in these annual meetings. He has been one of us so long—so active, so deeply interested in all our proceedings—so full of sympathy with us in every good work, that you could not even if you would, fail to call him to mind under these circumstances. And yet I can not do otherwise than allude to his departure from us."

Rev. W. M. Hunderdorse, of Hanging Rock, O, died in 1867.

The President in his report in 1869, says: "On the 10th of April last, our much beloved Dr. M. Diehl fell asleep in Jesus, and on the 14th, his body, attended by a large concourse of mourning people, was carried to its burial in Springfield Cemetery. And again on the 18th of May, our Reverend Father A. Reck, as a stock with its full ear, was taken by the Master, to be garnered in heaven."

Rev. John Sise, Rev. N. W. Cummins and Rev. Geo. B. Ort, died in 1871. Resolutions of esteem and sorrow, in reference to each of these, were passed by the Synod. The President in reporting their deaths to Synod says: "They passed into the Heavenly Kingdom: Blessed are the dead which die

in the Lord ; Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them."

At the meeting in 1880, the Synod was called upon to record the death of Rev. J. L. Gilbreath, and resolutions of sympathy and esteem were adopted.

During the year preceding the meeting in 1881, Rev. A. M. Smith and Rev. J. Hinderer departed this life. The Synod recorded the bereavement by the adoption of suitable resolutions.

Rev. Joseph Schmalzl died June 11th, 1882. In recording the event the Synod

Resolved, That we recognize in this sad dispensation of Providence, the loss of an earnest and useful member.

At the same meeting, resolutions were passed in reference to the death of Rev. A. D. Rowe, our first children's missionary to India. One of the resolutions reads thus :

"His noble, self-sacrificing life and zeal in the cause of missions, deeply impresses us with a sense of our responsibility to the great cause of Missions for which he sacrificed his life."

OUR CIVIL WAR.

At the outbreak of the war in 1861, the people of the Miami Synod showed themselves to be truly loyal citizens of these United States. They claimed this country to be their country, and its government to be their government, and without hesitation, they accepted their civil duties and responsibilities as being above all the considerations of personal life and property. When they met in Synodical Convention

at St. Paris, only a few days after the attack upon Fort Sumter, they promptly adopted, unanimously by a rising vote, the following preamble and resolutions :

WHEREAS, We are taught in the sacred Scriptures that government is an ordinance of God, and they who resist the legitimate exercise of its power expose themselves to condemnation; and,

Whereas, We believe that the Government of the United States was established under the superintending care of the Sovereign of the universe, and embodies the true principles of freedom, and has received the marked blessings of heaven; and,

Whereas, Wicked men have, in violation of the Divine command "to be subject to the higher power," raised the standard of insurrection against, and organized an army to overthrow it; and,

Whereas, The President of the United States has issued his proclamation, calling upon the several loyal States to rally in defence of the integrity of the Constitution, and the maintenance of the Union, and the preservation of our civil and religious liberties; and,

Whereas, Our Lutheran forefathers, both clerical and lay, not only prayed, but fought for the independence of America, and took a large share in the formation of our government; therefore, unanimously,

Resolved, That we, in imitation of their patriotic example, and in admiration of their valor, declare it to be a Christian as well as a civil duty, to support the government in its constitutional efforts to punish treason, and put down rebellion by all the means within our power.

Resolved, That we call upon all our people, to lift up holy hands in prayer to the God of battles, without personal wrath against evil-doers on the one hand, and without doubting the righteousness of the cause of our government on the other; that He would give wisdom to the President and all his counsellors,

and success to the army and navy in all their efforts to save our beloved country from anarchy and lawlessness.

Resolved, That we deeply sympathize with all loyal citizens and Christian patriots in the rebellious portions of our country, and we cordially invite their co-operation in offering united supplications at a throne of grace, that God would humble us as a people for our national sins, restore peace to our distracted country, re-establish fraternal relations between all the States, and make our land, in all time to come, the asylum of the oppressed, and the permanent abode of liberty and religion.

F. W. CONRAD,

H. BORCHARD,

W. H. HARRISON.

At the next annual meeting in 1862, this is in the President's report and endorsed by the Synod: "We are now in the midst of a bloody, but, on our part, holy war. Many of our young men, middle-aged and old men, are now on the battle-field and in the camps, exposed to all the ills of war, battling for the supremacy of the laws, and maintenance of the Constitution."

Each year as the Synod met, during the progress of the war, suitable sentiments and resolutions were recorded, until the end, when, at the meeting in June, 1865, the President, G. B. Ort, says: "The past year has been an eventful one in the history of our country. But God has been with us, and delivered us from our calamities, and restored us to peace once more. Many of our fellow-citizens have fallen in battle, or died from disease and exposure, and our beloved Chief Magistrate has been assassinated as the culminating act of this wicked rebellion."

The Synod put on record the following as a final utterance concerning the war :

WHEREAS, God has most graciously conducted our country to her present happy issue out of the fearful evils in which she was involved by the rebellion; and

Whereas, God has most mercifully prevented the anarchy manifestly purposed by the fiendish assassination of our late beloved President, Abraham Lincoln, and the most brutal and murderous assault upon our Secretary of State; therefore,

Resolved, That we do now renewedly, as citizens, as Christians, as a Synod, affirm our most hearty sympathy with the interests of the great Union, as well as our support of its Chief Executive, Andrew Johnson, in whose ability, integrity and patriotism we have undivided confidence.

Unanimously adopted by a rising vote.

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SYNODICAL SABBATH-SCHOOL CONVENTION.

The Sunday-school question has always received careful consideration. In 1874 the Synod appointed a committee to confer with the Wittenberg Synod on the propriety of holding State Lutheran Sunday-school Conventions. In 1875 a committee was appointed to report, at the next annual meeting, on the propriety of appointing a Sunday-school missionary and colporteur. This interest, thus indicated, culminated in the Synodical Sunday-school Convention. This organization has been eminently successful, and has held its annual meetings since 1876, and publishes its own minutes, showing constantly increasing interest and efficiency.

In 1884 the Committee on Sunday-schools reported an unusual interest in that department of our church

work. They say that the enthusiasm of the past year culminated this week in one of the most interesting conventions in the history of Miami Synod. They recommended that at least one sermon on Sunday-school work be preached during the year in each congregation, setting forth the best mode of teaching, and such other matter as may prove valuable to teachers and scholars.

The Synodical Sunday-school organization is complete in itself, and, in due time, will publish its own history for the benefit of our general church work.

WOMAN'S SYNODICAL MISSIONARY SOCIETY.

The Woman's Home and Foreign Missionary Society is an independent organization, and has its own history.

The propriety of organizing such a society was recommended by a committee at the session of the General Synod in Carthage, Ill., in 1877. And by action of the Synod, the ladies of our Church were earnestly appealed to, to act promptly in establishing Auxiliary Societies in their congregations. The ladies of the Miami Synod responded energetically, and at a meeting of the Synod in St. Paris, in 1877, they secured the appointment of a Woman's Home Missionary Society Committee, to consist of one minister as chairman, one layman, and three ladies. The committee was appointed, and consisted of Rev. E. Miller, Mr. Walter Gebhart, Mrs. Mary G. Stuckenberg, Mrs. J. F. Shaffer, Miss Emma L. Parry.

They proceeded at once to take preliminary steps for the organization of a Synodical Society, to consist of Auxiliary Societies formed in the congregations. The work of organizing required much perplexing labor, but the executive ability of the ladies was equal to the work, and in a comparatively short time Societies were organized in most of the congregations, and the work thoroughly systemized. Too much praise can not be awarded to the patient and persistent ladies who inaugurated this grand work in our Synod. The woman's work is adding annually thousands to our missionary operations, and when their history is written it will show marvelous results.

CONVENTIONS AND OFFICERS OF MIAMI SYNOD.

No.	PLACE HELD.	TIME.	PRESIDENT.	SECRETARY.
1	Xenia.	October 16-21, 1844	C. F. Schaeffer	D. P. Rosenmiller.
2	Dayton	April 18-22, 1845	C. F. Schaeffer	D. P. Rosenmiller.
3	Tarleton	May 8-12, 1846	D. P. Rosenmiller	A. J. Weddell.
4	German town.	April 16-20, 1847	D. P. Rosenmiller	A. J. Weddell.
5	German town.	—, 1848.	D. P. Rosenmiller	A. J. Weddell.
6	Dayton	April 13-17, 1849	W. H. Harrison	D. P. Rosenmiller.
7	Lancaster	April 5-11, 1850	W. H. Harrison	D. H. Bittle.
8	Urbana	May 16-20, 1851	M. Diehl	W. C. Barnett.
9	Cincinnati.	May 14-19, 1852.	M. Diehl	W. C. Barnett.
10	Millville.	June 2-6, 1853.	A. Bartholomew	J. G. Harris.
11	Zanesville	May 22-25, 1854.	P. Rizer.	J. G. Harris.
12	Hamilton	June 8-10, 1855.	P. Rizer.	J. F. Reimmund, D. D.
13	Tarleton	May 30-June 3, 1856.	M. Diehl	J. F. Reimmund, D. D.
14	Xenia.	April 30-May 5, 1857.	M. Diehl	J. K. Kost.
15	Tippecanoe City	May 27-31, 1858	F. W. Conrad, D. D.	J. Geiger.
17	Euphemia.	May 16-22, 1860	A. Helwig.	D. Summers.
18	St. Paris.	April 24-27, 1861	J. Geiger	G. B. Ort.
19	Circleville	May 15-19, 1862.	W. H. Harrison	Thos. Hill.
20	Cincinnati.	June 11-14, 1863.	D. Steck	J. J. Welch.
21	Dayton	June 9-14, 1864.	G. B. Ort.	J. Borns.
22	Lancaster	June 8-13, 1865.	Thos. Hill	J. F. Shaffer, D. D.
23	Tippecanoe City	August 2-6, 1866.	M. Diehl	J. Hinderer.
24	Xenia.	August 1-7, 1867.	J. B. Helwig, D. D.	M. L. Wilhelm.
25	Circleville	August 5-10, 1868.	A. J. Imhoff, D. D.	L. Rechter.

No.	PLACE HELD.	TIME.	PRESIDENT.	SECRETARY.
26	Osborn	August 31-Sept. 5, 1869.	W. Hauer	J. F. Shaffer, D. D.
27	St. Paris	October 13-17, 1870	I. Magee, D. D.	J. C. Brodhufer, D. D.
28	Vandalia	October 19-23, 1871	J. F. Shaffer, D. D.	G. W. Halderman, D. D.
29	Cincinnati	October 3-7, 1872	G. W. Halderman, D. D.	E. W. Souders.
30	Tarleton	September 25-29, 1873	J. J. Welch	J. Hinderer.
31	Troy	October 1-6, 1874	D. Summers	J. F. Hersher.
32	Lancaster	Sept. 30-Oct. 5, 1875	J. F. Shaffer, D. D.	J. M. Ruthrauff.
33	Osborn	Sept. 26-Oct. 2, 1876	T. T. Everett, D. D.	J. F. Hersher.
34	St. Paris	October 18-22, 1877	E. Miller	E. D. Smith.
35	Brookville	October 10-14, 1878	G. F. Stelling, D. D.	J. C. Zimmerman.
36	Tippecanoe City	October 23-28, 1879	J. F. Shaffer, D. D.	G. M. Grau, D. D.
37	Tarleton	October 14-18, 1880	A. J. Imhoff, D. D.	D. H. Bauslin, D. D.
38	Florence, Ky.	Sept. 29-Oct. 3, 1881	S. A. Ort, D. D.	J. C. Zimmerman.
39	Cincinnati	October 18-23, 1882	A. J. Imhoff, D. D.	A. M. Barrett.
40	Lancaster	October 17-21, 1883	J. M. Ruthrauff	C. E. Wirick.
41	St. Paris	October 1-5, 1884	S. A. Ort, D. D.	H. A. Ott.
42	Brookville	October 21-25, 1885	J. F. Shaffer, D. D.	C. E. Wirick.
43	Florence, Ky.	October 6-10, 1886	E. K. Bell, D. D.	H. A. Ott.
44	Osborn	Sept. 28-Oct. 3, 1887	J. W. Swick	C. E. Wirick.
45	Delaware	October 10-14, 1888	C. E. Wirick	S. E. Greenawalt.
46	Springfield	October 9-13, 1889	G. W. Halderman, D. D.	E. E. Baker.
47	Cincinnati	October 8-12, 1890	E. E. Baker	L. S. Keyser.
48	Dayton	October 7-11, 1891	S. E. Greenawalt	C. G. Heckert.
49	Lancaster	October 19-23, 1892	C. G. Heckert	F. G. Gotwald.
50	Urbana	October 13-16, 1893	H. Max Lentz	F. L. Sigmund.

CONGREGATIONS AND PASTORS.

In this brief history only some things can be given concerning the congregations.

Circleville.—The congregation was organized about 1840, by Rev. N. B. Little, an eccentric man who had a remarkably commanding person and was an overpowering orator. He drew after him the people and soon gathered a large membership of the prominent people of the place. But his peculiarities created difficulties, and after about two years his popularity came to an end and he withdrew. The congregation was afterwards served for a long time by Rev. J. A. Roof, a very good and popular man, who belonged to the Joint Synod. During the ministry of Rev. Joel Swartz,* the congregation divided, and the members who preferred to use the English language in worship, after a long law-suit, retained the church property and with the pastor, united with the Miami Synod. During the ministry of Rev. M. L. Wilhelm, the old church was taken down and a new one built. The English congregation was never very large and became involved in debt and weakened in membership. It became a struggling church, and from time to time has received missionary aid.

The present pastor, Rev. W. R. McCutcheon, was installed July 31, 1892.

The *Somerset* church was organized by Rev. Paul Henkel in 1809. The Somerset Charge consisted of

* See an account of Rev. Swartz's reception into the Miami Synod under article "Doctrinal Basis."

several congregations, and was the scene of the early labors of the Henkels. The congregations were large and the charge an important one. In 1848 Rev. A. J. Weddell, of Lancaster, was called to the pastorate and the charge united with the Miami Synod. During the five years that Rev. Weddell was pastor, in consequence of changes at Wittenberg, following the death of Dr. Keller, and proposed changes at the college in Columbus, he withdrew from the Miami Synod and united with the English District of the Joint Synod, and the charge followed him, and has since remained in the Joint Synod.

New Reading and Zion's congregations were organized by Rev. Geo. Forster in 1805. St. Paul, Good Hope and Lebanon congregations were organized by Rev. Andrew Henkel in 1820, and the Grau by Charles Henkel in 1831. The three Henkels were from the Tennessee Synod. The Lutheran people were from Bucks, Berks, Fayette and Lebanon counties, Pa.

Tarleton.—This charge was organized by Rev. N. B. Little, after his removal from Circleville. It is here that on one occasion, under the power of his eloquence, the whole congregation unconsciously rose to their feet and stood spell-bound; and, on another occasion, he thought he saw the devil opposing him, and, springing forward with a chair, began striking furiously the table which he mistook for the devil.

This charge was founded in the midst of a large parish belonging to the Joint Synod, and the worship

was in striking contrast with that of the other Lutheran churches of that region. It became an important charge, and has enjoyed the services of some of the best pastors of the Synod. The first church was a small building erected by the community, but the Lutheran congregation had the preference in its use. Other denominations could use it when not occupied by the Lutherans. During the ministry of Rev. A. J. Weddell a neat frame church was built in town, and a small church on the Pickaway planes. This church in town has since been exchanged for a larger and more modern church, which was built by the German Reformed congregation, and for some cause sold. It became the property of William Ballard, Esq., and by him was donated to the Lutheran congregation, he taking in exchange their old property, which was not of much value. This church and the Conrad church, four miles north, constitute a charge, and are at present without a pastor.

Lancaster.—As early as 1805, Rev. George Forster preached in Fairfield county. The early labors of the two Stecks were in Lancaster and the surrounding country. They were followed by Rev. John Wagenhals, of the Joint Synod. His congregation was as old as any Protestant congregation in the town, and older than the Catholic church. The present Miami Synod congregation was organized in 1841 by the English portion of Wagenhals' congregation and Rev. John McCron became its pastor. He was succeeded by Rev. C. F. Schaeffer. The church was

erected in 1843 at a cost of \$7,000.00, and with improvements since, it has cost about \$10,000.00. John D. Martin, Esq., belonged to the board of trustees, and is the only surviving member of that date. He has been an efficient officer in the church through all the years, and now thinks the progress of the Lutheran cause in Lancaster has been greatly hindered by the bitter strife, at times, among its people. This strife has been on account of the two languages, of old and new measures, and of Synodical relations. J. D. Martin was very prominent among the founders and supporters of Wittenberg College. The Beck and Reinmund families have always been prominent among the membership. Rev. J. F. Reinmund, D. D., of blessed memory, went from this church to Wittenberg College, and, after completing his course of studies, became its pastor.

This has always been an important congregation, and has had a long list of able pastors. The present pastor is Rev. G. W. Halderman, D. D., who has had a long and successful ministry in this church. He became pastor first in 1870, and after serving nine years, he accepted a call to another field of labor, and after an absence of eight years, he was recalled in 1887, and has since been the efficient minister of the gospel to a considerate and appreciative people.

Dumontville Charge.—*St. Paul's*, near Dumontville. The first church in this congregation was built in 1813. It was a log house, two stories with gallery, about 30 ft. square, and the work was done by the

members. The second church was erected in 1864-65 at a cost of \$2,000.00. It was built on the Baugher land, and is often called the Baugher church. The first pastors were Revs. Klink, Link and Wagenhals. The Brandt, Baugher, Schell, Bright, Wagner and Fisher families were prominent in the membership, and came originally from Pennsylvania.

The *Mt. Carmel* congregation was organized in 1860 by Rev. Thomas Drake as pastor. A church was erected, for which Alexander Miller gave a lot and most of the timber.

Christ's Church, near Hamburg, was first under the pastoral care of Rev. C. M. Klink, who conducted the services in a log school-house. The first church was built in 1850. The Shaffer family, of which Rev. Dr. Shaffer, of Delaware, is a member, were active supporters of this church. Here Dr. Shaffer attended church and Sunday-school until he went to college. Family connections are still living in the community and belong to this church. During the ministry of Rev. Harshman, a second house of worship was erected. There have been frequent changes in the pastorship of the charge. Rev. Elias A. Best is the pastor at present.

Zanesville, under the ministry of Rev. A. Bossenmann, was in the Miami Synod, and had invited the Synod to hold its eleventh convention in their church. In the meantime they called Rev. Weddell, of Somerset, to the pastorship, and the congregation went with him to the English District of the Joint Synod,

and has remained in that connection. They, however, most cordially entertained the Miami Synod during its meeting in their church. Rev. Weddell afterwards became pastor of the College church in Springfield, and united with the Wittenberg Synod. From Springfield he removed to Cumberland, Md.

Cincinnati.—In 1841, Rev. Abram Reck, pastor of a mission church in Indianapolis, traveling on a collecting tour among the churches, arrived in Cincinnati on Saturday, and not wishing to travel on the Lord's Day, spent the Sunday in the city, and was impressed that he should move there and commence a mission. He proposed the matter to the Synod of the West, of which he was a member, and the Synod immediately took action to unite with the East Ohio Synod, and support the missionary in the sum of four hundred dollars per year. Near the close of the year, the 8th of December, Rev. Reck was on the ground and found eight Lutheran members ready to organize, and on the 19th of the same month, twenty-four signed an agreement to organize. Worship was conducted in a rickety place over an engine shanty, until the old hall of Cincinnati College was rented. In this hall the mission flourished until the fourth year, when a church was purchased on Ninth Street. In 1850, the lot on Elm Street was purchased, and in 1852 the present church was erected under the administration of Rev. W. H. Harrison.

The twenty-four charter members came principally from Pennsylvania and Maryland. Prominent among

these were, J. E. Jungmann, M. Straeffer, John Myers, C. Woellner, F. Rammelsberg, H. Kessler, and Samuel Startzmann. This congregation has always been an important one and served by the best of pastors. The development was, however, very gradual, until of late years, here as elsewhere in our large cities, there has been a decidedly forward movement. Dr. E. K. Bell has been very efficient in his work, and most encouraging results have been attained, not only in the old church but at the points in the city where prosperous missions are now established. The membership of this church has been drawn on heavily for the nuclei in which the missions started, the charter members of the new organizations being mostly from the old church, and yet it has sustained its numerical strength, having in 1892 three hundred and fifty-nine members, and in 1893 had an accession of forty-nine. They contributed, during the year, nearly nineteen hundred dollars to benevolent objects. They celebrated the ninth anniversary of the present pastor, Dr. E. K. Bell, in October.

This congregation, though it has not, in the past, been numerically large among the city churches, has been regarded with much consideration by the Evangelical churches of Cincinnati. When in 1861, the Evangelical Ministerial Association of Cincinnati appointed a Committee to report a Union Doctrinal Basis, Dr. Harrison was on the Committee and was made its Secretary; and when in 1863, the Committee had completed their work and the entire Basis was unani-

mously adopted by thirty-five ministers, members of the Association, who were present, Dr. Harrison was continued as Secretary of the completed organization. And now in 1893, Dr. Bell has been re-elected President of the Evangelical Alliance of Cincinnati.

The Dayton Church was organized in 1839 by Rev. Reuben Weiser. The first regular pastor was David Porter Rosenmiller. The leading laymen were Frederick Gebhart, Peter Baker, Mrs. Stintz, and Martin Smith. They came from Pennsylvania.

The first house of worship was erected in 1840. Bro. F. Gebhart narrated to a company of brethren, in one of his visits to Wittenberg College, that whilst superintending the digging of the foundation for this house, his neighbors wanted to know what he intended to build; and when told that it would be a Lutheran church, they were much surprised; and some of the more curious inquired, "What is a Lutheran church?" Since then the Lutheran has not been one of the unknown and unheard of churches in Dayton. That house was built and dedicated, and the congregation worshipping in it at once became prominent and was a leading church in the community.

In 1851, Rev. D. P. Rosenmiller retired from the pastorate and was succeeded by Rev. P. Rizer. The first church building of 1840 gave place to the present stately edifice, which was dedicated Jan. 13, 1861, under the administration of Rev. F. W. Conrad, who became pastor in 1856. The Dayton church has always been a large and prosperous congregation. In

1869 and 1870, a most remarkable religious interest manifested itself in their midst. The pastor, Rev. Irving Magee, in connection with his parochial report, says : "The Master has vouchsafed to us a most gracious and wonderful outpouring of his Holy Spirit ; such exhibitions of Divine power and blessing as neither the pastor nor his people have ever before witnessed. As the result of the gracious influence, two hundred and thirty-eight souls have been added to the church, ranging in age from 62 to 9. In consequence of this large accession, our church has become over-crowded, and the Church Council has directed a hundred more sittings to be placed in the church. In addition to the usual collection for Beneficiary Education, our church is at present supporting three students at Wittenberg College, and we hope in the course of three months to be able to take another." This supporting of their own beneficiaries at College, besides contributing liberally each year to the Synodical fund for the education of young men for the ministry, has been continued to the present.

The Dayton church has been distinguished for liberal giving, contributing annually to all the objects supported by the Miami Synod, besides, from time to time, making large donations to the various enterprises of our general church work. Some of its members have given, at sundry times, thousands of dollars to the building and to the endowment fund of Wittenberg College.

A second church has been organized in Dayton,

and will be self-sustaining from the beginning ; that is, will be sustained by the Lutheran people of Dayton without the aid of the Church Boards. Rev. E. E. Baker is pastor in the old church.

Boone County Charge.—About the year 1805 a colony of ten members came from Madison county, Va., to Boone county, Ky. They immediately established regular worship and continued it for eight years without a pastor. One of their own number each Sunday read a sermon, and they waited and prayed for a pastor. In 1806 they organized the Hopeful church. In the following year they built a cabin church 18x18 feet, without a nail or glass. In 1813 they were followed by Rev. William Carpenter, their former pastor, who had served the old Hebron church in Virginia twenty-six years, and now for twenty years more, until his death in 1833, he was the pastor of this colony in this remote region. The leading members were Geo. Rouse, Ephraim Tanner, John Rouse, John House, Fred. Zimmerman, Michael Rouse, John Beemon, Jacob Rouse, Daniel Beemon and Simon Tanner. They in time became a charge of three congregations, and built churches. Hopeful in 1824 built a log church 25x25, and in 1837 a brick church 35x50 at a cost of about \$2,000.00. In 1854 Hebron built a church at a cost of \$2,000.00, and in 1855 Ebenezer built at a cost of \$1,200.00. This charge came into the Miami Synod at its organization under the pastorship of Rev. J. Crigler. Rev. H. Max Lentz is the present pastor.

Dodsonville.—The Lutheran church at this place was organized in 1839 by Rev. John Surface, of the Synod of the West. There were about twenty charter members. The leading ones were Andrew Shafer, Adam Shafer, George Shafer, Daniel Shafer, Jonas Shafer, John Shafer and Adam Orebaugh. These had removed from Frieden's, a Lutheran congregation about eight miles east of Dodsonville. The first house of worship was erected in 1844, at a cost of about \$800.00. The second church, a brick, was erected in 1879, at a cost of about \$3,000.00. This congregation was incorporated in January, 1889. Jonas Shafer, prior to his death, purchased an organ for \$125.00 and donated it to the congregation. There is a parsonage at this place.

In 1845 the charge was reported to Synod as consisting of three congregations and desiring a pastor, as they were at the time without one, but able to give a support. In 1852 they were visited by Rev. P. Rizer, of Dayton. He reported to the Synod that there were four congregations, Dodsonville, Frieden's, Mt. Pisgah and Brush Creek. He found about one hundred and fifty members in the charge, and some of them blessed with an abundance of this world's goods. He thought nearly all had enough and to spare. It seemed to him as a promising field abundantly able to support a pastor. Prior to his visit the pastors had been Surface, Henning, Rollinson, Klink and Daggey, who had recently died in their midst. The charge has been from time to time served by pastors from

this Synod. Rev. C. Stroud supplied the charge for considerable time. Rev. J. Borns, who has at times preached as supply when the charge was vacant, is now the pastor.

Xenia Charge.—The records show that in 1842, Rev. J. Lehman was the pastor at Xenia, and had twenty-one members. In 1854 the charge consisted of Xenia, Beaver, Union and Mt. Zion.

In 1861 Rev. J. F. Shaffer became pastor. He found at Xenia nineteen members, at Mt. Zion twenty-seven members, at Beaver, a German Reformed church, a few Lutherans, and at Bryan a few Lutheran people, with a one-half interest in a church property. He after some time abandoned Beaver and Bryan, and concentrated his efforts on Xenia and Mt. Zion. When he retired, in 1881, there were one hundred and forty members in the charge, and the contributions for benevolence during the year, outside of local expenses, were \$202.25. Since then there have been frequent changes of pastors, and the charge sometimes vacant. Xenia is the only congregation remaining in the charge. Its membership is now about fifty, but has been less at times in the later years. Rev. Frank S. Delo is now the pastor; he has been doing good work for two years in this church, preaching as a supply whilst studying theology in the Seminary at Wittenberg.

Bethel.—In 1843, a number of Lutheran families came from York county, Pa., to Madison township, Clark county, Ohio. Revs. Link and Lehman preached

for them occasionally, until in 1844, when they were organized by Dr. Keller. The preaching was sometimes in the house of F. Hoke, and sometimes in a meeting-house belonging to the New Light church, until in 1845 they built a house of worship on the site donated by M. Hurst. Among the leading members were the Strayers, Ruperts, Hurshs, Kumps and Dorans. They have church records complete. Rev. S. Weilles was the pastor for considerable time in later years. The congregation has just completed a new church. Rev. George Bollinger serves this church at present in connection with Rockway.

Liberty Charge.—Dr. G. F. Stelling, assisted by Rev. G. M. Grau, organized the church at Liberty on the 10th of May, 1879. Thirty-one persons came in at the time of organizing, and seventeen more united shortly afterwards. There was at the time a flourishing Sunday-school. There had formerly been a Lutheran church at this place. A subscription was immediately circulated for the purpose of erecting a church, and a fine new church was built the following summer. Rev. Grau organized a church at Farmersville on the 20th of August, 1879, and also a Sunday-school. The congregation repaired and fitted up an old brick structure at an expense of \$776.00. It was dedicated on the following 7th of September. Rev. A. A. Hundley is the pastor in this, Euphemia, Farmersville and Shiloh churches. These churches are known at present as the Midway charge.

St. Paris Church.—In 1843 Jacob and Mary

Walborn executed to D. A. Death, A. Rinaker and D. Hoffman, as Trustees, a deed for a parcel of ground to be used as a graveyard. In 1844 a frame church was built. In 1846 a second organization was effected by Dr. E. Keller, and Rev. A. Helwig became pastor of the new organization. He continued as pastor fifteen years, and after an absence of thirteen years, was recalled in 1874, and remained three years, or until 1877. At the time of organization there were twenty-five members, and the officers were Martin Walborn, A. Apple, Jacob Walborn, and S. Apple. In 1861 Rev. A. Helwig closed his first term as pastor, there were then 120 members. The frame church built in 1844 cost \$500.00. The brick church in 1854 cost \$3,000.00. The second brick church, built in 1882, cost \$6,000.00. The people were mostly from Pennsylvania. The Sunday-school was organized 1846, and for want of books, the letters of the alphabet were, in some instances, printed on shingles. Of the charter members, mothers Death and Thatcher are still living. This and the Zerkel's church constitute a charge, and Rev. E. F. Dickey is the pastor.

Zerkel church was organized by Dr. E. Keller, in 1846. The leading members were Abraham, Henry, and Jacob Zerkel. They and others, about 15 in all, came from Virginia. The first church house was built in 1848, at a cost of \$600.00. It has been re-constructed and improved several times since. The first regular pastor was Rev. A. Helwig, who served fourteen years. Soon after the building of the church,

some of the members opposed night preaching, and the use of candles in the church, and they withdrew and built another church near by.

Vandalia Charge.—From 1835 to 1840 Rev. Klapp preached at Stillwater. In 1840 Rev. D. P. Rosenmiller served Stillwater, in connection with Dayton, until 1849. An old log church was there as early as 1816. It is not known how long before. The ground for the church and graveyard was deeded by Emanuel Coble. Revs. Mow, Hinecker and Spence were among the early preachers. The Cobles, Staleys, Frybergers, Catners and Clouds were the leading families and were probably from Virginia.

About 1830 a frame church was built. In 1842 a one-story brick church was built. In 1873 this was torn down and the material taken to Spankertown. The new church in its new location cost \$3000.00.

Vandalia Church.—In 1856 Rev. J. Schauer became pastor, and a religious interest continuing for a considerable time and becoming somewhat general, the United Brethren in Vandalia offered the use of their church, in which meetings were held during 1858 and 1859. A considerable number of persons were converted, and a church was organized in Vandalia. There were, probably, thirty members at the time, among whom were the Runkles, Dodsons, Tobiases, Davises, Johnsons, Wellses and others.

This charge is served at present by Rev. P. B. Fasold.

The Tippecanoe City church was organized in 1826.

Vandalia and Casstown were then part of the charge, Rev. John Pantz was the first pastor. It is not known where he was educated or to what Synod he belonged. John Ritter and John Sanders were leading laymen. They came from Pennsylvania. The first house of worship was a log building erected in 1826, and was intended for church and school purposes. Rev. A. S. Link became pastor in 1839, and in 1846 the present church was erected under his pastoral care. He was followed by Revs. Aughe and Harris, and recalled in 1861 and soon after died greatly lamented. The membership became dispirited and were without a pastor until 1863, when Rev. S. Weills was called. This has been an important church, and has had the services of many of our best pastors. It is now served by Rev. J. H. Zinn.

The *Urbana church* was first organized in 1846, with thirteen members, mostly from Virginia. The leading laymen were J. Poffinberger, James Thompson, Abraham Studebaker, J. Miller, Jacob Gardner, Walter E. Lochart, Shepherd Grove and Fred. Clotfelter. The first pastor was Rev. A. Helwig, and the worship in the English. The worship was conducted in a school house, erected by J. Poffinberger, until 1851, when a small brick church was built. During the pastorate of Rev. Daniel Schindler a parsonage was erected on part of the church lot. This church contended with difficulties which hindered its growth, until in 1861 the President of Synod reported that "The congregation at Urbana is, in a manner, broken

up. They still hold the church property, worth about \$4,000.00, with a debt resting upon them of about \$800.00. Can anything be done to keep that property in our possession?" The debt was afterwards paid by selling the parsonage and part of the church lot. The church remained vacant after the resignation of Rev. J. D. Severinghaus, in 1863, until 1867, when Rev. A. J. Imhoff, under the supervision of the Board of Home Missions, organized the second time, with twenty-five members, who were mostly from Germany and understood very little English, but the worship was conducted in the English alone. There were then only six members of the first organization in the community, and they were old people, living, some of them, at considerable distance from the church. In 1873 Rev. Imhoff retired from the pastorship, and a year or two afterwards a meeting of the members of this church was called for the purpose of disbanding; but when they came together they could not find it in their hearts to do so, and with tears and promises they resolved to continue, and called Rev. J. W. Souders as pastor.

Rev. A. J. Imhoff was recalled in 1877, and in 1885 and 1886 the house of worship was enlarged and improved at an expense of \$6,000.00.

The leading members in the second organization were E. B. Gaumer, Elias Landis, John F. Rettberg, Augustus Dernette and Louis Borger.

The present pastor is Rev. H. B. Shank.

The Troy Church.—In 1859, Rev. John Hinderer,

who was educated at Wittenberg College, accepted a call to a small Lutheran church in Troy. He was a studious and very godly man, and continued in the pastorate of this church until his death in 1880.

The leading laymen were Henry Stuck, Charles Meyers, Henry, Frederick and William Raynurs, John Sager, Charles and Christian Eidemiller. The charter members were thirty. The church building was bought from the Presbyterians in 1850, at a cost of \$5,000.00. The worship was in the German and English languages. The church has been recently reconstructed at a cost of thirteen hundred dollars under the administration of Rev. S. C. Kinsinger.

The long struggling of this and some of the other churches of our Synod, and their final success at the last, indicates that there is a providence in their existence, and it seems to be true, as Bishop MacIlvaine said to a small congregation that proposed to disband, "When God plants a vine He intends it to grow."

Harshmanville congregation, in 1886, under the pastoral care of Rev. E. R. Wagner, Ph.D., was engaged in the erection of a church which was dedicated Jan. 23, 1887. It is a neat brick building, with spire, stained glass windows, and inclined floor, and has a seating capacity of 250. The cost of the edifice was about \$3,500.00.

The *Rockway Church* grew out of a movement in 1884-5, to start a Union Society. It was afterwards, in 1887, organized as a Lutheran church under the pastoral care of Rev. E. Lee Fleck. The house of

worship was erected in 1885, and cost \$4,200.00. The leading members were W. H. Bitner, B. H. German and L. Miller, all from Pennsylvania. The present pastor is Rev. Geo. Bollinger.

St. John's English Lutheran Church of Delaware.

—In 1885 there was a division in the Joint Ohio Synod Lutheran church in Delaware, O. The ostensible occasion for the division seemed to be the Secret Society question, but that was not all, for the Delaware Daily Gazette of August 4th, says: "The Secret Society question is not the only reason for dissatisfaction; close communion and non-union of pulpit have long been disapproved by the intelligent and progressive portion of the congregation." The withdrawing party first organized with a purpose to unite with the General Council, but that movement was not satisfactory, because after they were organized and presented with a constitution which seemed to them to put all power in the hands of the pastor, they began to investigate matters and found they had gone into a different Synod, but yet very similar to the one they had left. After several weeks of further consideration, on the 14th of November, they adopted the following:

Resolved, That, as a congregation, we unite with the General Synod of the United States.

This necessitated reorganization, and Dr. S. A. Ort was immediately telegraphed to come and preach and organize a General Synod church. Dr. Ort came and preached on the 15th of November, and returned

again on the 22nd, accompanied by the President of the Miami Synod, Dr. J. F. Shaffer. And the re-organization was effected, and the following officers were elected and installed :

Elders : Henry Bieber, John Lenhart, J. J. Richard and Adam Cromer. Deacons : John Lasher, Jacob Leibolt, Wm. Hannitch and A. Burkhart.

Trustees : Jacob Bieber, Charles Rubrecht, John Steitz, Lewis Smith and Joel Rubrecht.

The little Welsh church, on Winter street, was rented, and services held in it. Dr. Shaffer, by request, preached on the following Sunday, and after the morning service, the congregation being requested to remain, they proceeded, without his knowledge or consent, and elected him as their pastor. They presented him with a formal call, and asked whether he would accept. He replied that he would consider the matter and consult his family. Four days later, on December 3, 1885, he sent in his formal acceptance, and the following week, he, with his family, moved to the city of Delaware, and commenced his ministry there on the 13th of December.

Dr. Shaffer entered upon this enterprise without any promise of support from any of the Boards. They, as yet, did not know of the movement. The congregation consisted of eighty-nine nominal members. That was all he had : everything was to do. The members were to be organized for practical work—a lot to select and purchase, a church edifice to erect. There was a strain, but there must be no wavering under the cir-

cumstances. He set about the work, made the acquaintance of his members, organized a catechetical class of thirty persons, obtained a loan of \$2,000.00 from the Church Extension Board, and from the Home Mission Board a grant of \$300.00 per year for four years. Providence favored, and he secured a valuable and well located lot at \$2,000.00. The congregation were, in a short time, offered \$800.00 bonus for the lot.

A building committee was appointed, and in eleven months from the day of the organization of the congregation, a house of worship was dedicated, which cost about \$11,000.00.

This church has had remarkable prosperity. It has now a membership of two hundred and thirteen, a Sunday-school of one hundred and thirty, and all the departments of church work thoroughly organized.

The *Third Lutheran Church* in Springfield was organized in 1887. Rev. E. Lee Fleck, educated at Wittenberg College, became the first pastor. The charter members were twenty-five, among whom were Prof. Geo. H. Young, Dr. C. L. Ehrenfeld, C. L. Reese, L. E. Miller, M. L. Sise and J. P. Lyday. A church was immediately erected at a cost of about \$3,500.00, and dedicated Dec. 11th, 1887. In September, 1888, Rev. E. Lee Fleck retired from the pastorate, and the present pastor, Rev. L. S. Keyser, was installed May 26th, 1889. The present membership is about 135. They are well organized for all the departments of church work.

The *Fifth Lutheran Church* in Springfield was

organized July 5th, 1891. Rev. Frederick G. Gotwald, educated at Wittenberg College, ordained by Miami Synod October 11th, 1891, was installed pastor, March 27, 1892. The charter members were twenty-one. The leading laymen were L. E. Miller, A. E. Colt, J. Gerhardt, F. Danforth, H. Yonker, H. C. Smith, B. Yonker, E. P. Miller, P. Gerhardt and others, all Ohio men.

The first building was a dwelling house remodeled, and dedicated December 14th, 1890. The second is a beautiful stone building at a cost of \$15,000.00. It stands on the corner of East High and Greenmount Avenue. This church had a small beginning, but has had a rapid growth. They are now a strong people, with a splendid property.

Second Lutheran church, Cincinnati, was organized July 1st, 1888, and Rev. J. A. Hall, D. D., became the pastor. The leading members were Lewis Voight, Geo. Fisher, F. H. Alms, J. H. Frey, F. Shuler, and others, making in all thirty-eight charter members. They were nearly all brought up in Cincinnati. They erected, in 1891, a house of worship at a cost of \$22,000.00.

St. Paul's English Lutheran church, Cincinnati, was organized October 6, 1889. The first pastor was Rev. O. G. Klinger, who had been educated at Gettysburg, Pa. Stuckenberg, Cook, and twenty-seven others constituted the charter members. They were from the First church, on Elm street. They erected a house of worship in 1892, at a cost of \$10,000.00.

This congregation grew out of a Sunday-school, organized in 1869, by Mr. H. H. Stuckenberg. Rev. E. R. Wagner, under whose supervision the house of worship was erected, is the present pastor.

Columbus, Ohio, was visited from time to time during the entire history of Miami Synod, with a view to the organization of a General Synod church, but no definite action was ever taken until in 1891, when the Immanuel Evangelical Lutheran church was organized. Rev. H. C. Grossman, under whose pastorate a house of worship was erected, became the first pastor, but was soon followed by Rev. F. L. Sigmund, who is the present pastor. The charter members were twenty-seven, of whom Dr. David Beaver and O. M. Runkle were leaders. They dedicated a church February 7, 1892, which cost \$4,500.00.

Trinity Lutheran church, Bellevue, Ky., was organized April 29th, 1892, by Rev. G. G. Clark, the first pastor. The charter members were 30; among these J. J. Troxell, E. W. Weaver and Charles P. Matti were leaders. They erected, in the winter of 1892 and '93, a house of worship at a cost of about \$9,000.00. The congregation is well organized and in a prosperous condition.

St. Luke's Evangelical Lutheran church, of Springfield, was on the 30th day of May, 1888, organized on the basis of the General Synod. The membership consisted of 140 persons, including over fifty families.

In 1888, at the meeting in Delaware, the pastor, Rev. C. W. Knuth, and the congregation, upon their

application, were received into connection with the Miami Synod.

Marietta church. The first German church in Marietta was organized in 1839, under the name of "Deutsche Vereinigte Evangelische Kirche." In 1858 personal difficulties among the members caused a division. The larger portion of the membership withdrawing, organized the German Evangelical Protestant St. Luke's church, and remained independent. The first Sunday in Advent, 1889, they introduced English service in the evening, and soon after used both languages in the catechetical class and Sunday-school. The first pastor was Rev. Zobel, and was probably educated in Germany, but did not belong to a synod. During the first thirty-one years of the existence of the original church, it called and was served by fifteen pastors who were either independent or belonged to different ecclesiastical organizations. This first church of 1839, in later years, joined the Evangelical Synod of North America.

The second church of 1858 is still independent, though working harmoniously with their present pastor, Rev. K. F. Thieme, who came into the Miami Synod in 1892. In 1893, under the present pastor, there was organized a new English-speaking organization under the name of Evangelical Mission. This new organization being duly organized under its own constitution, with its own officers, made application and was received into the Miami Synod at the recent session in Urbana.

No data for this history have been obtained from the Casstown congregation, or from the Brookville, Osborn and Newark charges. This is regretted, as there are interesting facts connected with all of them.

FRAGMENTA.

Until 1863 the Synod held its sessions in April and May; from that time until 1865, the meetings were in June; then four sessions were in August, and since 1869 they have been in October.

In the early history of the Synod evening services in the churches were appointed to meet "at early candle-lighting."

In 1847, the President reported, "The past winter was discouraging to our ministers. The unusual inclemency of the weather and the difficulties of the roads made it almost utterly impossible to convene numerous audiences to attend divine worship."

For many years the Synod maintained correspondence with other Lutheran Synods and the ecclesiastical bodies of other denominations.

There are no minutes of the 5th meeting of this Synod.

At the meeting in 1849 there were ten ministers present, but no officers. At the previous meeting six had been dismissed to form the Olive Branch Synod. Rev. J. Seiss, of Md., was present at this meeting and participated in the work of the Synod. Prof. Wm. M. Reynolds by letter informed the Synod that he would issue the 1st number of the Evangelical Review the 1st of July. The enterprise was heartily approved of.

In 1850 the Synod adopted a plan for increasing the contributions to the various operations of the church.

In 1852, after encountering a great diversity of opinion, the Synod finally succeeded in adopting a form for parochial reports.

In June 1855, the Synod memorialized the General Synod, which met in Dayton, O., the same month, as to a plan for a mission in Africa, and the General Synod inaugurated the movement for such a mission.

In 1861 the Synod appointed a committee to report on the national crisis and resolved to support the government in the effort to suppress rebellion.

In 1863 a committee reported favorably of the Union Doctrinal Basis of the Evangelical Ministerial Association of Cincinnati. Dr. Harrison was Secretary of the Association, and the doctrinal basis was designed to show that there is a wide and substantial agreement among Evangelical denominations.

In 1864 the committee on the state of religion, says: "The wholesome practice of catechetical instruction preparatory to confirmation, though not maintained by the majority of the pastors, continues to be kept up by some." Since then catechisation has become the universal custom in the churches of this Synod.

In 1865 this Synod memorialized the Synods connected with Wittenberg College of the propriety of forming a Home Missionary Union, auxiliary to the Parent Society.

In 1865 the delegates to the General Synod were divided in reference to the action taken concerning the Pennsylvania Synod, but the Miami Synod approved of the action of the General Synod.

In 1865 Rev. M. Officer secured from this Synod a donation of one thousand dollars to aid the Mission at Des Moines, Iowa, in erecting a house of worship.

This Synod has always taken a lively interest in female education; at one time took an interest in the Cooper Academy at Dayton, in which Prof. Victor Conrad was teaching, and at another time in a proposition to open a female seminary at Urbana, but the final and best was to open the college to lady students.

At the meeting in Cincinnati in 1872, Dr. Granville Moody of the M. E. church, being invited to a seat as an advisory member, delivered an eloquent eulogy on Luther and the church called by his name. He referred to the conversion of John Wesley through the instrumentality of a Lutheran divine, and to his own personal interest in the Lutheran church because of his connection with our lamented brethren, Drs. Harrison and Diehl, (he was the uncle of their wives).

During the winter and spring of 1876 meetings of joint committees appointed by different Western Synods were held to consider the establishment of a church paper. But no action was taken, because the Synods would not make themselves responsible financially in the matter. This Synod by resolution, prom-

ised to encourage any individual or individuals who would publish such a paper, by procuring subscribers for the same. This action preceded the inauguration of the second Lutheran Evangelist ; the first was one published at Springfield, in 1853, with Prof. V. L. Conrad as editor.

At the meeting held in 1876, in a lengthy memorial to railroad corporations, are found these words, "Therefore, we, the members of the Miami Synod of the Lutheran Church, do this day, in the name of our common Master, petition the railroad officials throughout the country not to run trains of cars on Sunday except of actual necessity and mercy."

The Synod, at one time, considered the propriety of employing a special Missionary to stimulate the Sunday-school work in the congregations.

In 1846 Rev. J. B. Oliver reported the organization of five congregations, and the building of three churches, in the Wabash valley ; and thirteen members of John's church, Hocking county, Ohio, asked the Synod to receive Rev. Conrad Reiman into membership. He had been their faithful pastor for seven years. And St. Peter's church, Camden, Ind., applied for admission into Synod, and for aid to support Rev. McReynolds as the pastor.

On the subject of divorce, the Synod in 1884 adopted the following :

"Resolved, That the members of this Synod be requested to preach on the subject, and set forth the sacredness of the marriage relation, and the only scriptural grounds of divorce; and to

use every honorable means to awaken public sentiment against the evil."

In 1854 the Synod

Resolved, That we highly approve of the manner in which the Evangelical Lutheran has been conducted.

Mr. A. Bosserman was dismissed from Synod for the publication of fundamental errors in doctrine.

In 1855 Rev. J. Surface, with some laymen whom he ordained, organized the so-called Salem Synod. The action was declared irregular and he was suspended until he would confess his error, which he did in 1858 and was fully restored.

ANNIVERSARY ADDRESS.

BY REV. A. J. IMHOFF, D. D.

Fathers and Brothers of the Miami Synod: I come to you with greetings on this fiftieth anniversary of our Synod. In some things no fifty years of this world's history have been more remarkable than the latter half of this nineteenth century. In commercial, political and religious condition this world is not what it was in 1844, when a little band of men founded our Synod at Xenia, Ohio. Since then Christianity and western civilization have obtained a permanent foot-hold in China, Japan, Hindoostan and Ceylon. An unknown continent in Africa has been explored and occupied by the advanced guards of modern enterprise and its attendants. The gold of California and of the Rocky Mountains has been mined, and the cities and orange groves of the Pacific coast have come into existence. Slavery in the United States has been abolished by the most stupendous war of modern times. Mormonism in Utah has yielded to legislation. The liquor traffic has been assailed by Christian sentiment. Railroads have become a network in our Eastern States, and have their

trunk lines across the continent. Electricity has been made to carry our messages, light our cities, propel our street cars and run our machinery.

It is impossible at this hour to enumerate, much less to describe, the wonderful developments of mechanical, commercial and moral enterprises of this little bit of Southern Ohio territory on which our Synod has operated, much less of all this vast country and the world. Within the bounds of our own Synod the farms, the turnpike roads, the railroads, the cities, and their industries, the public schools, the colleges, the churches, the asylums, have all grown to their present importance. Intelligent philanthropy and vast increase of wealth have put into operation a thousand devices for the relief of suffering humanity. Fifty years ago Cincinnati was a respectable town, Dayton, Springfield and Columbus were villages. Now the whole region is filled with large communities and extensive industries.

It would seem to be a proper thing this evening to speak of the whole Lutheran church during the past fifty years ; but that is so large a field that Dr. Wolf and Rev. Lenker each with a large volume, have only outlined the subject. I may be allowed, however, to say that the Lutheran missionary and evangelistic work, carried on in all lands during the past 350 years of Protestant Christianity, was never so active and vast in its operations, as during these later years.

In the remarkable activity of this present century, the Church has been in touch with every forward

movement. It has often led in the general eagerness for large undertakings. Many things, in this century, have been accomplished for the evangelization of the world, that were never attempted before.

The increase in membership, in educational agencies calling into requisition influence and wealth for the propagation of the Church, has been truly wonderful. Never did Christian sentiment dominate this world as it does now. It will be admitted that the Protestant Christian people have been the foremost leaders in the great enterprises promoting science, government and religion. And it will be admitted, also, that the Lutheran people all this while have been nearly one-half of these Protestants. The records show that they have been equal in their activity to any part of this enterprising Protestant population of the world.

I therefore offer for consideration this, viz.: That whatever progress has been made in higher civilization, Lutheran people have been among the leaders. And that in any true revival of religion that has obtained during the last half century, the Lutheran Church has shared equally with any Protestant church. The first part of this proposition I will not attempt to discuss. I desire to call attention to the second part, viz.: "That in any *true* revival of religion that has obtained during the last half century, the Lutheran Church has shared equally with any Protestant church."

That there has been a revival in all the Protestant

churches, during this century, every intelligent Christian knows.

At the opening of the century Deism and bald atheism held sway in England and France.

In this country the infidelity of England had the effect to produce religious indifferentism; so that whilst absolute infidelity had not many advocates, there were very many who scorned to be counted as believers. Very few students, in the colleges, professed religion, and professional men rarely were communing members and active workers in any church. During the first half of the century rationalism was in vogue in Germany, and wrought havoc among the Lutheran people there, and in all the lands to which they were emigrating. But the gates of hell did not prevail, for God came to the aid of his Church. Many gifted men were filled by the Holy Ghost, and by intelligent and persistent labor turned back the tide of infidelity, and a revival of religion followed. It was felt first in England and all her colonies, especially in the United States. The most formidable enemy, however, of Christianity in modern times, was the form of infidelity known as German Rationalism.

It did its greatest harm among Lutheran people; but it was, during the middle part of this century, confronted by the learning and piety of Lutheran scholars and thoroughly refuted.

There is now perhaps more German Rationalism in this country than in Germany. The overthrow of Rationalism in Germany was followed by extensive re-

vival. The dawning of revival in the Lutheran countries of Europe, was indicated not by camp-meetings, protracted meetings and their revival methods, but by enthusiastic missionary and general benevolent work. That the greatly increased missionary work of the Lutheran Church in Europe is the result of the revival of this age, is manifested by the fact that much of its most extensive work of Christian benevolence is of recent date. As for example, the Rauhe Haus, which conducts Sunday-schools, establishes orphan-asylums and houses of protection for the wayward, the tempted and the fallen, the prison work, the Magdelene Aid Societies—in short, the Inner Missions, the Foreign Missions, the Seamen's Missions, Jewish Missions, Students' Missionary Societies, Tract and Bible Societies, Gustavus Adolphus Societies, Lutheran Lord's Treasuries, Deaconesses Work and Educational Work, are all of recent date, and they represent a grand self-denying Christian activity. They are so many varied systems of charitable and missionary work, with centers of operation in all parts of Germany and the Scandanavian countries. These constantly multiplying organizations are, all of them, things of our day. Many of them have been originated since the organization of our own Synod. And all these institutions are backed up by thousands of consecrated Christians and millions of money; and are pushing on the evangelization of all the home countries by Inner Mission work—and of the whole world by Foreign Mission work.

The point I make is that all this work, though some of it had its beginning in the past centuries, is evidence of revival during the closing decades of the present century. This will be illustrated by any one of the Christian activities of European Lutherans. Take, at random, the Norwegian Ev. Lutheran Seaman's Missionary Society. It was organized in 1864, sent out its first missionary in 1865, held its first convention the same year with 12 delegates from 7 districts. In 1887, at the ninth general convention, it was represented by 67 delegates from 43 districts. Their missionaries in foreign lands are operating in ten principal stations and a great number of substations. The "Brotherhood on the Sea," organized by ship captains, carry their special flag from the mast of more than 200 ships, telling that in their vessels Almighty God is worshipped according to the service of the Lutheran Church of Norway. In all their principal stations they have, in this short time of twenty-nine years, fine church edifices and other properties. All this work is supported by voluntary contributions at home and abroad. One source of support, and I name only one, is their ladies' societies, of which they have several hundred. Their ladies change their needle and fancy work into money by fairs and private sales. They also send boxes of clothing to be distributed to seamen and their families. American ladies are not the only ones who indulge in missionary work. Thirty-five Women's Societies are doing city mission work in the city of

Christiania alone. Norway has 3,000 Women's Societies working in the interests of Home and Foreign Missions.

If it needs anything further to show that Lutheran Protestants have kept fully abreast with the best evangelizing spirit of the age, I might cite you to the ninety-three Y. M. C. A's. of Denmark, and hundreds of similar things, showing that there has been, and there still is, a *true* revival of religion among the Lutheran people in Europe.

But I can not spend this whole evening in an attempt to give you an idea of what the Lutheran Church has done in foreign lands since we commenced work in the Miami Synod. You must read "Lutherans in all Lands" if you would have any correct idea.

I want to show what has been done at home. At the organization of the Miami Synod, in 1844, there were in the United States 13 Synods, 633 ministers, and 195,508 members; since then 45 Synods have been organized, and there are now 58 Synods, 5,102 ministers and 1,234,762 members, more than 6½ times as many.

Then there were 5 theological schools, now there are 26. Then there was one college, now 32: no Young Ladies' Seminary, now 10. Then there was one Academy, now 44. Then no orphan's home or asylum of any kind, now 66. Then there were two Lutheran periodicals published in this country, now 132 are published, in 9 different languages. Then Lutheran books were published by two publishing

houses, now there are twenty "American Lutheran Publication Houses."

Everything we had then was in its beginning and weak, now these things are strong and moving onward with accumulating momentum.

This work in the United States has not all been done by the Lutheran people here at home, but they have been helped by the missionary operations of the father-lands, just as those consecrated people by their foreign missionary work have helped in India, China, Palestine, Africa, Australia, Madagascar, Greenland, South America, and elsewhere all over the world.

Don't forget my text: In any true revival of religion that has obtained during the last half century, the Lutheran people have shared equally with any Protestant church. The magnitude of the work done by them in this and other lands is so great that to comprehend it the imagination is almost dazed.

But come nearer home, into our own Ohio. In Wooster, in 1844, when our Synod was first proposed, there was a very small frame structure which since gave place to a substantial brick church, and that again was supplanted by the present large and elegant modern church edifice. Like things, and even greater things, have been done at Ashland, Mansfield, Bucyrus, Findlay, Tiffin and scores of other places in northern Ohio. All over Ohio and Indiana, where our Lutheran people then worshiped in private houses and school houses, they have since then erected beautiful churches and dedicated them to

the worship of Almighty God. Like things have been done in our own southern Ohio. Then there was one small church in Dayton, since then large and beautiful churches. Then the Lutheran mission of Cincinnati worshiped in the little church on the south side of Ninth street; since then that gave place to the large church on Elm street, and now Cincinnati boasts of its four substantial churches and its flourishing congregations. Then Springfield had no church, since then it has grown to be a Lutheran city with its five churches. And all over our Miami Synod territory are handsome churches and flourishing congregations where there was nothing then.

Then Wittenberg College was coming into existence, but had nothing, not even a location. Some one seems to have given it a name, however. Since then it has enrolled hundreds among its alumni and gathered hundreds of thousands of dollars' worth of property and endowment. It has made its name significant and its fame world-wide.

When Christ, on one of the mountains of Galilee, commissioned his Church, of whom there were more than 500 present, He said, "Go ye and teach all nations, disciple them, baptizing them, teaching them to observe all things." "Lo! I am with you alway, even to the end of the world." And he has kept his promise with our Lutheran forefathers even in the wilds of Southern Ohio.

The times were still somewhat primitive when the

first Miami Synod preachers made their appointments at early candle lighting, and the tallow dip lighted the school house or the log church. They went to their appointments on foot, because the roads were too bad for a horse to go. Then the national road was the wonder of this country, and the canal-boat and stage-coach were great conveniences for through travel, but the dense forests prevented the sun from drying up the water and mud in the by-roads. The macadamized roads and safe bridges had not yet come to southern Ohio. The man who could lead his horse around the mud-hole and mount his back to swim the swollen stream, was a man fit to preach. The hardship endured by some of these men is something wonderful. No distance was too great, no roads too impassable, no weather too unfavorable for them. In the heat of summer, in the cold of winter, through dust or mud, under hot sun or cold snow-storm, they went to their appointments.

It is fair to presume that no man would do so without some incentive. What it was with these men, every man must judge for himself. Men sometimes do work that is more noble than the motives which impel them. If the enthusiastic zeal of these men was created by anything else than to meet personal responsibility, do good to men and glorify God, they are to be pitied indeed. But if they were led by the Holy Ghost, then they are to be honored for their work. Many of them have entered into their rest, but the sowing and the planting they did is still

producing a harvest of glory annually as the years come and go.

The physical disadvantages were great, but the fathers of the Miami Synod met even greater hindrances in the moral and religious condition of the people to whom they sought to dispense the gospel.

They came in the name of a Church not known to sister denominations,—a Church fearfully misrepresented by some who thought and sought to be its advocates. There were conflicts within and conflicts without, and scoffings from indifferent and inadvised spectators. There is a chapter in the experience of Lutheranism on our territory we could wish to suppress, but history will not down. The facts have gone on record. They can not be suppressed.

Prior to 1820 Lutheran people and their descendants constituted a part of the great American community. And although, for reasons that cannot now be given, they were not especially prominent, they yet were a Lutheran Church in these United States.

With the organization of the General Synod the great revival of the present century began among them. Lifeless inactivity gave place to the active measures which were encouraged by the "special conferences" recommended by the General Synod. These conferences were recommended to be held either on week day or Sunday, and not less than two days. The chief business to be performed, was to awaken and convert sinners, and to edify believers by close practical preaching of the gospel. The

state of religion in the churches was to be inquired into, and at least one hour spent in conversation on subjects relating to pastoral experience.

These meetings, thus sanctioned by such high authority, had the effect to fire the activity of all the churches, and the prayer-meeting, the protracted meeting, the Sunday-school, the Young Men's Christian Association, the Young People's Meetings, the Young Women's Christian Association, the Woman's Home and Foreign Missionary Societies, the Christian Endeavor and Luther League, with the Church Social, and the Mite Society, and the Pay Supper, and Missionary Tea, all came into existence, as ways in which the revived church expressed its new life.

This revivification, commencing in the General Synod and affecting nearly all the Lutheran Church in this country, applies more especially, however, to the revived activity of the General Synod, the General Council, and the United Synod South. The activity of the Scandinavian and German Synods depends largely, if not entirely, upon the revival in the old country. Indeed, that large and important part of our Church found in the German and Scandinavian Synods in this country, had almost no existence prior to the last quarter of a century; and the great things done in that part of the Church are the result of the fostering care of the fatherland churches, going out after and caring for their own children. Consequently I am not now speaking of them. I am considering the effect of the revival upon the people

whose ancestors were in this country prior to 1820. I am now speaking of the people and their churches who came, more directly, from the Lutheran Church of the early history of our country.

And in this synodical anniversary we should especially remember that our work has been largely among the descendants of the membership of these early churches. They came to southern Ohio shortly before and about the time of the organization of our Synod. They were mostly people who had been under the influence of revival measures in the Eastern States. At least most of their leaders had been, and consequently their spiritual needs required a ministry and a worship somewhat different from that which had been founded by the early Lutheran immigration to these parts. The new Synod, with its more active and aggressive measures, was a necessity, brought about by the great revival of religion that prevailed during the early and middle parts of this century, among nearly all the churches of Protestant Christendom.

That this new Synod, with its active measures, seemed to antagonize the old Ohio Synod, was unavoidable. That the antagonism did much mischief, no one will deny. Some, in the new Synod, were conservative in their views of church work and sought to allay the bitter strife, but others were not. To them it seemed necessary to make radical changes. They could have no patience with what they deemed dead churches and dead pastors, who would set

themselves to oppose every movement inaugurated for the purpose of suppressing vice, such as gambling, drunkenness, Sabbath desecration, profane swearing, and other gross immoralities. And they were especially offended that these churches and pastors would oppose not only all moral reform movements, but also all active measures for the evangelization of the irreligious masses. It seemed intolerable that this opposition should be made in the name of pure doctrine—that they should claim to be the only people who adhered to the true and pure Lutheran faith.

Some of the radical “New Measure” people seemed unable to distinguish between the doctrinal pretensions and the unchristian proceedings of the opposers, and began a search for heresy. They claimed, or admitted what they understood was claimed by others, that the Lutheran doctrine was at fault. They held that the old Lutherans believed that the Sacraments imparted salvation, or a spiritual change “from the mere outward performance of the act.” That some of the so-called New Lutherans did believe that this false notion was entertained by some of the so-called Old Lutherans is evident from the recorded proceedings of our own Synod. This heresy-hunting was continued until many of the laity and some of the ministry, in the smoke of controversy, were made to think that perhaps, after all, the miserable church life of dead congregations was the result of unsound doctrine in the Augsburg Confession. They were made

to think it, and yet they could not believe it. And they were willing to give the church of their youth and their love the benefit of the doubt. They sought to have certainty before they could be hurried into so grave a step as that of denouncing their own church. Consequently, they set themselves about the work of prayerfully studying these venerable doctrines in the light of God's word and of history. And they soon discovered the falsehood of setting up formality as the result of the teachings of the Augsburg Confession. And when they had once discovered the falsehood, they vigorously denounced it as a deception, and a soul-destroying misrepresentation of the truth. And thus liberated from the thralldom of the error, they rejoiced greatly, because they had found the true faith of Luther and Melancthon, a faith which they could heartily believe ; and they set themselves to the work of propagating it with an enthusiasm they had never experienced before.

The life-giving power of this faith is seen, not in the cold formality of dead orthodoxy, nor yet in the wild extravagance of mere sentimentality and its accompanying sensationalism, but in the true spirituality of believers, and an orthodox pietism such as attended the ministry of Spener, Francke, and Arndt.

We are now rejoicing in a conservative Lutheranism which discards the extremes of what, in the organization of our Synod, were known as "old and new measures ;" as orthodoxy and latitudinarianism.

Our Joint Ohio Synod brethren are no more willing

to unite with us now than they were then, but in many things essential to the oneness of a great church, having the same fundamental doctrines, we are certainly not as far apart as we were then. There is now some comity and some willingness to admit that we are all Lutherans. It is perhaps true that the great Lutheran Church of this country is to-day not so much a divided church, as it is a church of separated Synods, waiting for grace and knowledge enough to remove the very unimportant barriers to union. Organic union will probably never be effected. It may never be desired. It might not contribute to the greater efficiency in the general work. But it is sufficiently evident that the germs of the Lutheran doctrine, as living and growing forces, are in these separated Synods, and under the development of these forces the Synods are coming to the faith and spirit of the Lutheran reformers at Augsburg. Whether these germs of doctrine are expressed in the Augustana, or in the Catechism, or in all the Symbolical Books, is of very little account, as these things are only the scaffolding, which will be taken down when the building is completed. But until the building is completed it would be dangerous and unwise to remove the scaffolding. But because these germ doctrines are the kernel of the Gospel of Christ, they themselves will always stand. The Lutheran conception of Christ and the plan of salvation is the true one, and the one to which the world will finally come. This is evident from what the foremost thinkers and

scholars in the sister churches are now saying about Lutheranism.

The physical difficulties and the adverse moral and religious condition of the people were not the only hindrances in the way of some of the early preachers of this Synod. Some of them were exceedingly embarrassed by want of suitable personal preparation, and unfit for their work. They had education, but it was not in the line of Lutheranism. They had a general knowledge of Church History, but they did not know their own church. They had libraries, but they did not contain Lutheran literature. They had been educated in the English language and had read the Church literature of English-speaking churches. The immense wealth of literature in their own church was locked up in a language which was foreign to them ; they did not know what it was, and often did not know that it existed. Is it any wonder that they knew so much concerning the English-speaking denominations, and almost nothing of their own church? Many of them became studious men. It can not be charged that they lived illiterate lives. They gathered libraries and they used them. Those libraries contained the choicest gems of English Puritanism, and the ablest productions of New England Calvinism, but almost nothing of Lutheranism. True, the Henkels had translated the Symbolical books into the English ; but with the prejudice entertained against the "Old Measure" men, they were loath to purchase anything translated by them. Ah ! yes, it must not

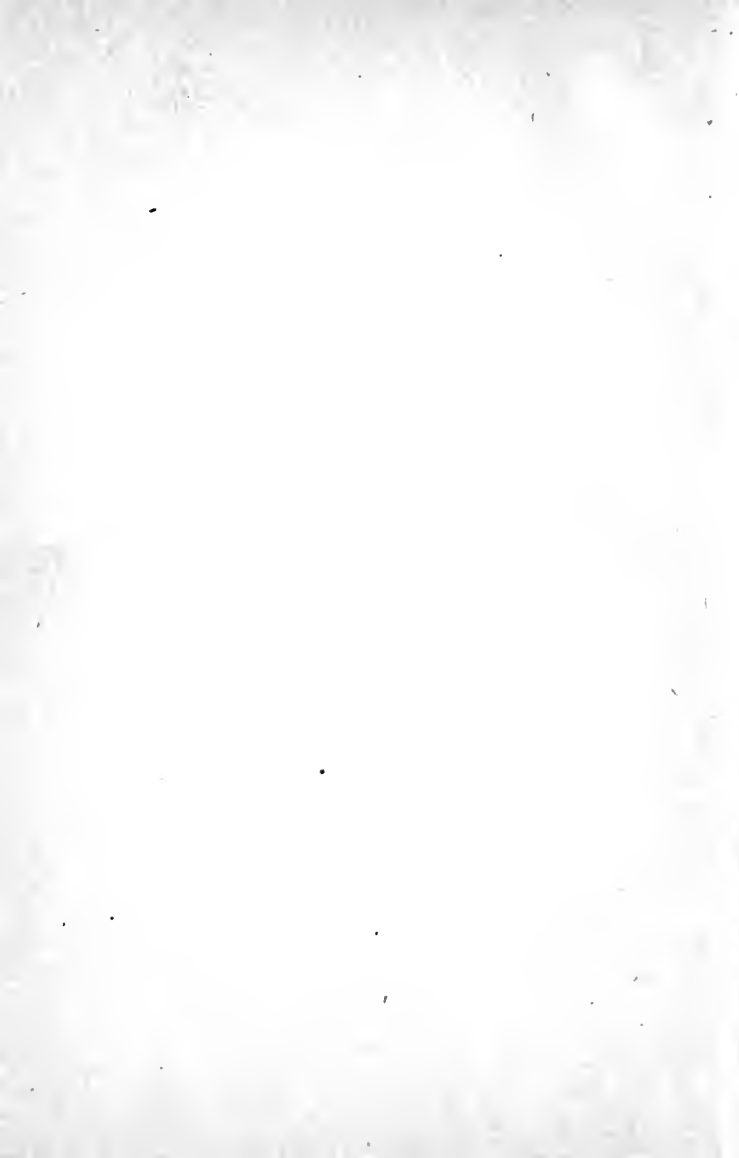
be forgotten that about all the Lutheran literature in English dress, found in our present libraries, has come into existence during the last quarter of a century. With the facility we now have of studying Lutheran theology in our own English, it is no wonder that there is a tendency to a more pronounced acceptance of its teachings, because when men come to know this grand old Lutheran doctrine, they rise up to call it blessed.

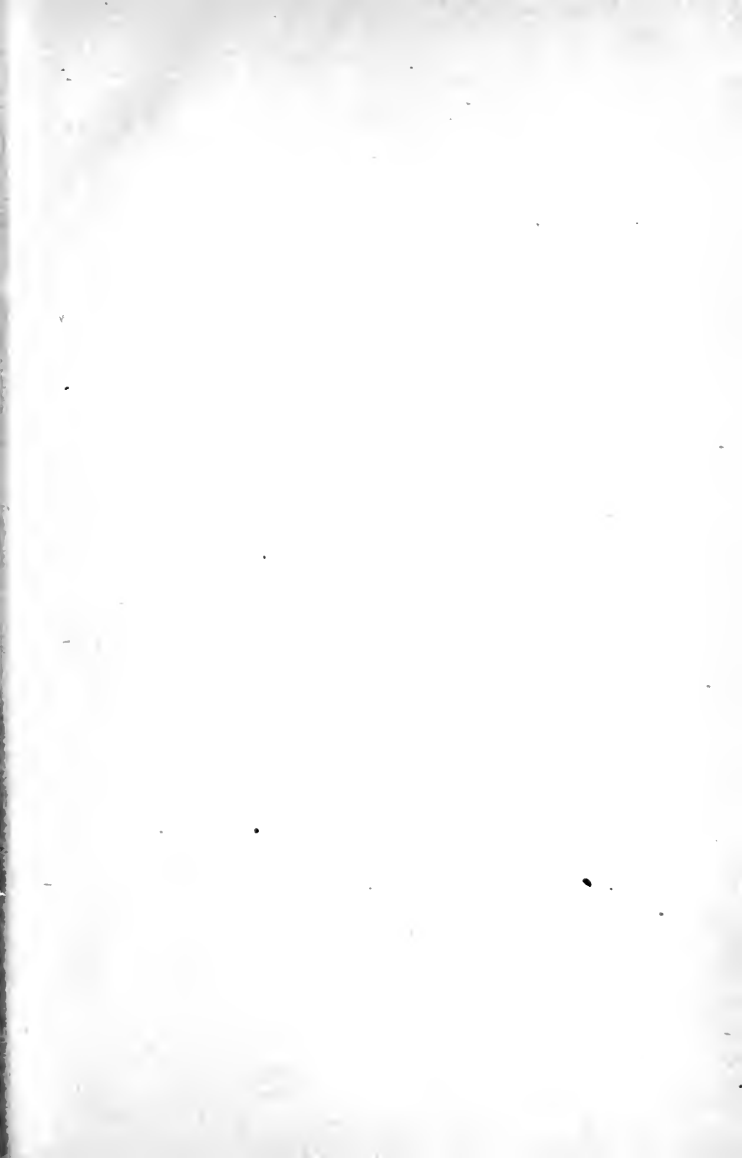
I am profoundly thankful to participate in this fiftieth meeting of delegates representing a strong and well-organized Church, presided over by able and well-supported pastors. I am thankful to have come to a time when the grand work these churches are doing in the great Miami valley is known and appreciated—when no one feels called upon to apologize for the existence of Lutheranism, and no one is found asking what is a Lutheran Church; a time when our Church is known as the Church of the Reformation—of the renaissance of Christianity—her doctrines, formulated by the best thinkers and most godly men of four hundred years of this world's best history, are believed, and they are believed to contain the true sense of the word of God. And, as whatsoever contains the true sense of the word of God cannot change, so these doctrines cannot change. They must become old, but that will not make them less true. There is a true—there is a one and only sense of the word of God; and whatever bold departures from that true sense there may be at any time, pro-

ducing agitation, speculation and discussion, the end of years and ages will find the people believing the old doctrines. They never change, they never modify, they are the one and only sense of the word of God. All the wonderful in art and science and human progress must leave these doctrines the same, just as it must leave the nature of God and the essentials of matter the same. The best outcome of Christianity will always be on the line of the fullest development of the true sense of the word of God. And the conviction will finally come to all careful observers of the progress of theological thought, that the Christianity of the future will be with the people who plant themselves firmly on the catholic creeds, the Apostles' creed, and its development as found in the Nicene and Athanasian and Augsburg and all kindred creeds. And this will be because God did reveal Himself to the primitive Church. It is not true that He reserved the revelation of the true sense of His word for this age of wonderful science and most wonderfully conflicting philosophy. No such reservation was made, and consequently the wisdom of this age, and all the other ages, will never get beyond what was revealed to the primitive Church.

This does not mean, however, that the future will never develop the practical results of what was revealed to the apostles, and martyrs, and reformers. The practical results of the true sense of the word of God are seen in the grand thing of Christian power in our day. As the true sense of the word of God is

more fully apprehended, the watchmen on Zion's walls see more and more eye to eye, and the things of error, and prejudice, and bigotry, are discarded. Christian people grow in knowledge and truth, and come into harmony as they come into a better understanding of the great fundamentals of God's word; and they are able to recognize each other in their oneness in Christ. The practical results will be the united strength of all Christian people in the promotion of the kingdom of God. The unity of all the true believers in Christ will be the result of the correct apprehension of the true sense of God's word, and the full development of this unity will be the triumph of Christ.





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